

CELENIA and ADRASTUS;
 With the Delightful
 HISTORY of *Hyempsal*,
 King of *NUMIDIA*:
 A N
 ALLEGORICAL ROMANCE.

Wherein are recited,
 The most refined Maxims of State-Policy;
 the surprizing Revolutions of Kingdoms;
 and the just Vengeance attending *Evil*
Ministers.

Interpersed with
 The following Moral and Instructive INCIDENTS,
V I Z.

- | | |
|--|---|
| 1. <i>Blood and Lust</i> : or, The
<i>Unparallel'd Adulterer</i> . | 7. The <i>Polite Converts</i> : or, The
<i>Generous Instructor</i> . |
| 2. The <i>Beautiful Peasant</i> : or,
The Rape of <i>Diana</i> . | 8. The <i>Lucky Discovery</i> : or,
Right will take Place. |
| 3. The <i>Artificial Devil</i> : or,
The Taming of a <i>Shrew</i> . | 9. <i>Royalty concealed</i> : or, The
<i>Faithful Shepherdess</i> . |
| 4. <i>ARTEMORA</i> : or, The Fa-
tality of too early Marriages. | 10. The <i>Exil'd Nobleman</i> : or,
<i>Honour restor'd</i> . |
| 5. The <i>Perfidious Servant</i> : or,
Treachery Punish'd. | 11. <i>AMPHITRYO</i> : or, The
<i>Usurper's Downfal</i> . |
| 6. <i>ROXANA</i> : or, The Lady
surrounded by <i>Lovers</i> . | 12. <i>Faction disarm'd</i> : or, The
Triumphs of <i>ADRASTUS</i> . |

In TWO VOLUMES.

The SECOND EDITION Improv'd.

VOL I.

L O N D O N:

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 1740. Price 6 s. bound.





TO HER GRACE,
The DUTCHESS of
MARLBOROUGH.

MADAM,

YOUR GRACE's Character makes me presume to put my Princess under your Protection. If you vouchsafe to receive her, I cannot doubt of her Reception among the *English Ladies.*

THE Virtue of CELENIA cannot fail to recommend her to Your GRACE, if the Obscurity of
A 2 her

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her *Introducer* does not make you
disdain to read her Story.

I WOULD not presume to
bring Your GRACE'S Character
within the narrow Compass of a
Dedication; you will find it
drawn, at large, through the
whole Book, in that of CARICLIA.

THAT Your GRACE may
live long the Patroness of Virtue;
and that you may be blest'd with
all that can make your EXALTED
STATE happy, is the hearty Wish
of,

MADAM,

Your GRACE'S

most obedient, and

most devoted Servant,

ZELIS, the Persian.





THE
PREFACE.

THE following Sheets were written above threescore Years ago; and the only Copy, that I know of them, (and that written in the Author's own Hand) being now in my Custody, I gave the first Book of it, to the Publick, under the Title of, *The History of HYEMPSAL King of NUMIDIA; intermix'd with some Hints, upon other Subjects, in THE PERSIAN LETTERS CONTINUED.*

WHETHER those Letters pass'd for the sake of the Numidian Story, or the Numidian Story went down for being accompanied with them, I shall not, at present, enquire; but the Publisher had no Cause to complain of the Sale

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of the Second Volume of Persian Letters. And, as the Author had no other View in writing them, (too hastily indeed) but what he declar'd in the Preface to both the Editions, he thinks it sufficient, as the World goes, to have given his Testimony for Truth, in an Age so fond of Falshood; and, when the most innocent Things are liable to be innuendo'd into Calumnies against the Rich and Great, by whatever Methods they come to be so.

AS Naked Truth, therefore, is only fit to be roll'd up, and laid in a Corner with the musty Bible*; the Author of the Letters did not think he had weight, (that is, he was not considerable enough in his Circumstances) to reform such as have not Virtue, or Sense to reform themselves; and therefore, he turn'd his thoughts to amuse the Ladies. And, as he has often lamented, that those of this Island have had their Principles debauch'd, by giving into Studies, (by way of Amusement) not very beneficial to themselves, or the World; he thought an innocent Story might be as diverting, and more useful, than reading the senseless, indecent, impious Productions of our Modern Dramatic Poets and Novelists; and less hurtful than much of the false Divinity, so plentifully handed about in this Island, of late Years, and so much encourag'd

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courag'd by some, who, they say, are People of Fashion.

I AM aware, that this will be call'd a Gothic Taste : And if some precise People, (guessing at the Author) shall object, That the following Sheets are a Performance too airy for one who pretends to Gravity ; all that I shall, at present, say, in my own Vindication, is, that the Story was compil'd before I was born ; and, if it had not, I wish, with all my heart, that not only the Ladies, but some of our fine Gentlemen, had employed their Time upon such Books as this, instead of poring on others, which have poison'd their Minds, and debauch'd their Morals. And that, instead of picking up fallacious Arguments against the Christian Religion, and laying in store poor, ridiculous Blasphemies, (but boldly utter'd, and falsely term'd Wit) against sacred Truths, (which they know nothing about) they had spent their leisure Hours, (for such only ought to be spent in Amusements) upon such Books as I here present them with. And whereas, Numbers of both Sexes have been made Atheists, (at least prate as if they were) by those infamous Libels, which have barefacedly attack'd the Foundation of all Religion ; and more have been perverted, by such other Books as, under the Mask of Devotion and Piety, have sapp'd the Christian Religion, and undermin'd its Foundation, by a Shew of making it more intel-

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intelligible; I am not afraid that CELENIA, (or, as the Publisher would have it call'd, HY-EMPSAL King of NUMIDIA) will lead any one of either Sex, into bad Principles, or loose Practices. For, as CELENIA had a virtuous Education, and acted up to it, they who like her (as I hope the English Ladies will) may be tempted to imitate her Example, and not be afraid to shew some Regard to Religion, when they see a Princess represented, as not ashamed of Devotion without Affectation, and of Religion without Hypocrisy.

BUT, it will be objected, that this is a Romance; and, since Don Quixotte so seasonably expos'd the, once prevailing, Humour of Knight-Errantry, People are become wiser, than to throw away their Time upon such idle Fooleries. I shall not set out, with a pompous Appeal, for the Truth of it; It is a Romance: Nor were there ever such Princes in Numidia and Sicionia, since the Declension of the Roman Empire, as Hyempsal and Celenia. But the Fiction is innocent, and can give offence to no-body, because it is feigned. And I cannot help thinking, that it will do less Mischief, than more dangerous Romances, which are receiv'd for true Histories; and ten such Romances as Celenia, are more tolerable in a Christian Country, than one pretended true History, however solemnly introduced; whose
Scope

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Scope is, either by downright Forgeries, or misrepresented Facts, to poison the Principles, and misguide the Judgment of the Reader, and to make Evil Good, and Good Evil.

THE Wisest of the Ancients us'd to give good Instructions, by way of Fable; and the Stories they thus related, were not receiv'd as true, in every Circumstance, but the main Design was attended to. And as a Romance is but a long Fable, if the chief Design of it is to set Virtue and Vice in a proper light, and to give such Examples of Virtue as ought to be imitated; I cannot apprehend any Danger in the Publication, except it be, the Imputation of Levity to the Publisher; if it should be known from whence it came, which he is very little solicitous to conceal.

THE Author of the following Story was, (as I have been inform'd by those who knew him) a Man of good Understanding, and becoming Gravity; but he did not think it inconsistent with that Character, to mix some facetious Stories, by way of Episodes, to enliven the main History. And, I find, in his Manuscript, in the Margin, where those merry Incidents are related, sometimes,

Interpone tuis interdum gaudia curis.

And

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And sometimes,

Omne tulit punctum, qui miscuit utile
dulci.

IT appears, by the following Sheets, that he was a Man of thorough-good Principles, both with regard to Church and State; that he was equally an Enemy to foreign Usurpation, in Matters of Religion, and to the reforming away fundamental Principles at home. And, thro' the whole Performance, he shews the same Dislike to Tyranny and Oppression, in whatever shape it is exercis'd, as he does to Republican Principles, and resisting lawful Authority.

HE has been dead above thirty Years; and, for many Years before his Death, by a Cataract upon his Eyes, he was not capable of writing with his own Hand; so that the MS. which I have, must have been written above fifty Years ago. And indeed, the Gentleman, in whose Custody I saw and read it, much about the time of the Author's Death, often told me, that he had gotten it from him, about the Year 1680. The MS. remain'd in that Gentleman's Family till very lately, that it was sent to me; but, in some Places, a little deficient, by coming into bad Hands. I have alter'd

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ter'd nothing of the *Frame of the Piece*, nor of the *Sentiments of the Author*, nor had I any Cause, there being no material Fault, that I could find, in either; but I was oblig'd to make some Change in the *Stile*, there being many Phrases, and particular Words, in the original MS. which are not now us'd; altho', I believe, they are as significant as those I have substituted in their Places; yet, even in these, I alter'd nothing but what I thought necessary. And therefore, if the *Stile* is not so good as could be wish'd, I hope the Reader will consider, that it is not so easy to adjust an old Suit of Clothes to the modern Fashion, as to make a new one. And, tho' I have been prevail'd upon, (for several Reasons, not necessary to trouble the Publick with) to introduce *Hyemp-sal* and *Celenia* to the English Ladies, I was not willing to spend too much of my Time in dressing them.

SUCH as they are, I recommend them particularly to the Favour of the Ladies; and I wish they may imitate *Celenia's* Virtue, and be crown'd with her Success.



CELE-



C E L E N I A :

OR,

The History of HYEMPSAL King of Numidia.

B O O K I.

SCARCE had *Phæbus* rais'd up his Eye-lids above the Surface of the *Ægean* Sea, to salute with his Rays the Tops of the *Sicionian* Mountains; or *Aurora* shaken off those pearl'd Drops, which the moist Breath of *Hesperus* had scatter'd on her green Mantle; when *Calomander*, having paid his Acknowledgments to Heaven, for the Rest of the Night past, in a small Oratory, at the end of a beautiful Garden, open'd the Door which led to an adjacent Wood, thro' which was cut a pleasant Avenue, of almost a Mile in length, to the River

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Inachus,

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Inachus, not far from the Place where it falls into the *Ionian* Sea.

HE had not walk'd a Furlong in the Avenue, when he met one of his Shepherds, coming to give him an account of the Arrival of five or six large Ships, which had cast anchor within a Mile of the Mouth of the River, and sent a Boat ashore to provide fresh Meat for them, for which they had paid a reasonable Price.

CALOMANDER held on his walk to the River-side, from whence he had a full View of the Ships ; which, by their Bulk, but more especially by their Flags, and the Streamers waving from the Top-mast of one of them, seem'd to be Ships of War.

WHILST he was musing, within himself, what Nation they could belong to, for he saw by their Colours they were not *Europeans* ; the Admiral-Ship making a signal for a Boat to come to them, *Calomander* order'd his own Pinnace to be got ready ; and, having sent to his Castle for one of his principal Servants, he gave him Commission to go aboard the Admiral ; and, if he found they came upon the Coast as Friends, to offer them all the Offices of Hospitality, in his Name, that they could expect. And having sent him off, and order'd his People, who liv'd near the River, to bring him Accounts, from time to time, of the Behaviour of those Strangers, he retir'd to his House, where he impatiently waited the return of his Servant.

ABOUT Noon, one of his People came to acquaint him, That they had seen his Pinnace part from the Admiral-Ship, accompany'd with another which had a Flag at her Stern ; by which *Calomander* judg'd, that the Admiral himself, or at least some considerable Person, was coming ashore : He therefore



therefore made what haste he could, to wait upon him; but, before he could reach half the length of the Avenue, the two Boats were landed, and a Message was brought him from his Servant, that the Admiral himself was landed, and design'd to pay him a visit: And, immediately after, he saw the Stranger appear, accompany'd by the Gentleman he had sent to him, and three Servants of his own, who walk'd behind him; whilst *Calomander's* Gentleman, who was a Person of good Sense, and Spirit, entertain'd him with agreeable Conversation.

AS soon as they came near enough to salute one another, *Calomander* receiv'd him with great Civility, which he return'd with a very good grace; and both the one and the other seem'd mutually pleas'd with the Person and Address of each other. And *Calomander* (having been told by his Servant, that the Admiral spoke good *Greek*) breaking silence first, spoke to him in these Words:

‘ I SHOULD be asham'd to receive this Honour you do me, in paying me the first Visit, if I had not sent to know, after what manner you would have me to pay my Civilities to you, and to learn something of your Quality, that I might suit my Behaviour, in some measure, proportionable to your Merit. But, since your Goodness has prompted you to dispense with the Punctilio of Ceremony, I can assure you of all the Welcome and Respect, in this Place where I have some Interest; and I shall be proud if I can, in any degree, be serviceable to a Gentleman of so noble a Presence and Aspect; and I shall omit nothing in my power, to shew you how desirous I am to be better known to you, and to have some share in the Friendship of a Person, for whom I have already conceiv'd so much Esteem.’

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‘ MY Lord, replied the Stranger, if People’s
 ‘ Quality were to be judg’d by outward Appear-
 ‘ ance, I might, with more reason, return your
 ‘ Compliment, than receive it; since every thing
 ‘ about you contributes to give me a favourable
 ‘ Opinion of you. But since I have the advan-
 ‘ tage of knowing my Lord *Calomander*, by the
 ‘ effect of his own generous Behaviour, it is but
 ‘ just that I return your Civility, by letting you
 ‘ know the Person who owns himself infinitely ob-
 ‘ lig’d to you for it; and who shall court that
 ‘ Friendship you so generously offer him, by all
 ‘ the ways which a Man of Honour can express
 ‘ his Gratitude by, for Favours bestow’d upon
 ‘ him.’

‘ KNOW then, most noble *Calomander*, that
 ‘ my Name is *Merobanes*, and that I am Admiral
 ‘ of the *Numidian* Fleet, and a Peer of that King-
 ‘ dom. The Occasion of my coming upon this
 ‘ Coast, you shall know hereafter. In the mean
 ‘ time, I think my self happy, that, upon my first
 ‘ Arrival in these Parts, my good Fortune has con-
 ‘ ducted me to the Acquaintance of a Person,
 ‘ whose Behaviour gives me such an Opinion of
 ‘ him, that I think this lucky Encounter, a Presage
 ‘ of Success in what I am about; which I shall
 ‘ make no Difficulty to let you understand at a con-
 ‘ venient time.’

‘ I TAKE the Omen, (said *Calomander*) as
 ‘ portending good things to my self and Family;
 ‘ since Providence has unexpectedly sent me so
 ‘ noble a Guest. And therefore, if you please, we
 ‘ shall walk to my House, which is hard by,
 ‘ where you shall command, as Master, as long as
 ‘ your Affairs will permit you to stay in these
 ‘ Parts.’

MEROBANES having made a suitable Return to this Civility, they walk'd towards the Garden-Door, where they found two of *Calomander's* Servants attending; and then having entred, *Merobanes* was agreeably surpriz'd with the Beauty of the Gardens, and the noble Magnificence of the House, which, being built after the best *Grecian* Taste, might have serv'd for a Royal Palace: And altho' the principal Front was on the opposite side, yet the Architecture of the Garden-Front was of such just Proportion, of the *Ionick* and *Corinthian* Orders, that *Merobanes* was struck with admiration: And tho' the Garden, thro' which he pass'd, might have claim'd his Attention, yet the Beauty of the House so engross'd his Thoughts, that he told *Calomander*, he would leave the Consideration of the Gardens to another occasion, when he had not such a glorious Object before him, from which he could not turn his Eyes.

CALOMANDER reply'd modestly, That indeed his House had been built by a very good Architect; for, altho' he had a taste of that noble Science himself, and had spent some of his leisure Hours upon that Study, yet he was not so vain to think, that he was as much Master of it, as they who have dedicated their whole Lives to it; and therefore he would not, out of a Conceit of his own Skill in Architecture, spoil his own House; and much less had he ever, by his pretended Knowledge in that Art, been the Occasion of whimsical *Nostrums*, in the Houses of any of his Neighbours.

HAVING spent some time in beholding the Beauty of the Pillars, the Proportion of the Door and Windows, the Magnificence of the *Architraves*, *Freezes*, and *Cornisses*, which were all of the finest Marble, *Calomander* led his Guest into a

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fair Drawing-Room, towards the Right-hand, where he welcom'd him a-new, after a very handsom manner; to which *Merobanes* answer'd as became a Person of his Rank, and one who was well-acquainted with polite Education.

THE Drawing-Room was hung with rich Tapestry, in which were wrought the several Battles of *Alexander* the Great, against *Darius*, and *Porus*; but so much to the Life, that Art could not go beyond them.

AFTER *Merobanes* had entertain'd his Eyes with those Pieces for some time, and commended them, as they well deserv'd, a Table was cover'd, and some of the finest Fruits were presented, both fresh and preserv'd; and Wines of several sorts, the best of their kind, whether of the Produce of *Sicionia*, or of other Parts of *Greece*, or of the Islands of the *Ægean* Sea; all which the Stranger was much taken with: And, having tasted as much of them as was proper before Dinner, they entred into discourse of the different Produce of several Countries, particularly Fruits. *Merobanes* told *Calomander*, that, in *Numidia*, they had very good Fruits of diverse sorts; but that the Gardens were not kept in so good Order, as, he had been inform'd, they were in *Greece*, and other Places in *Europe*; the Inhabitants being, for the most part, more given to the Pastoral Life, than to more laborious Agriculture, or Gardening. Not, added he, that we are altogether destitute of Gardens, there being very fine ones about *Cirta*, which belong to particular Persons; but, generally speaking, we are more negligent of those things, than the *Grecians* are; altho' our Country is, in a great measure, civiliz'd by the long Commerce with the *Romans*, from what it was before the time of the great *Scipio*.

‘ I DO not know, said *Calomander*, whether
 ‘ it is a Happiness to a Country, to be too nice in
 ‘ cultivating those Productions which tend to en-
 ‘ courage Luxury. For we find, how the *Greeks*
 ‘ degenerated, by tasting of the Effeminacy of the
 ‘ *Asiatics*; and *Alexander*’s being corrupted by
 ‘ the Luxury and Debauchery of the *Persians*, lost
 ‘ himself, and his brave Army; and altho’ his Suc-
 ‘ cessors made a great Bustle, for some time, in
 ‘ the World, *Greece* cannot be said to have made
 ‘ a tolerable Figure since his time.’

‘ THE introducing Luxury into any Country,
 ‘ replied *Merobanes*, is, without doubt, a great disad-
 ‘ vantage to it; and we see the bad Effects of it, in
 ‘ the History of the most flourishing States that
 ‘ have been in the World. When the famous
 ‘ *Cyrus* rais’d the *Persian* Monarchy, upon the
 ‘ Ruins of those of *Lydia* and *Assyria*, it was by
 ‘ the noble Example he himself gave of Modera-
 ‘ tion, and by the strict Discipline he observ’d in
 ‘ his Army, that he conquer’d all Difficulties. But,
 ‘ when his Successors gave way to Softness and Ef-
 ‘ feminacy, the constant Companions of Luxury,
 ‘ that *Alexander*, you just now mention’d, de-
 ‘ stroy’d that Monarchy in as short time as he
 ‘ could march thro’ it. Nor were the *Romans* to
 ‘ be overcome, as long as they preserv’d their State
 ‘ from being corrupted; but no sooner had they
 ‘ rid themselves of their great Rival *Carthage*,
 ‘ and, with the assistance of our valiant *Massanif-
 ‘ sa*, brought under their subjection all that Part of
 ‘ *Africa*, which lies upon the *Mediterranean*; but
 ‘ they began to abandon themselves to Luxury,
 ‘ and, by degrees, fell into such Corruption, that
 ‘ our *Jugurtha* said truly of them, That, *Every
 ‘ thing was to be bought and sold at Rome*. Nor
 ‘ did they ever recover their Virtue, (altho’ some

‘ great Spirits afterwards appear’d among them) ;
 ‘ and were at last destroy’d, by those whom they
 ‘ had always despis’d as *Barbarians*. ’

‘ BUT, I believe, you will agree with me, That
 ‘ a reasonable Industry in improving our own
 ‘ Country, and helping it, by Labour, to produce
 ‘ those Necessaries, and even Conveniencies of
 ‘ Life, which most Nations endeavour to procure,
 ‘ either at home or abroad, is very consistent with
 ‘ Vertue; nay, that it is a great Vertue in it self.
 ‘ And I find, by what I have seen since I came
 ‘ upon this Coast, and especially by what I have
 ‘ observ’d about your House, that my Lord *Calo-*
 ‘ *mander* keeps no useless Ground near him; and
 ‘ that he encourages even Delicacy, as well as use-
 ‘ ful Industry. ’

‘ AS Custom has so far prevail’d, said *Caloman-*
 ‘ *der*, That some things are become necessary,
 ‘ which we might well enough be without, I take
 ‘ it to be Wisdom in any Man, to purchase those
 ‘ at as cheap a rate as he can. And if my own
 ‘ Ground can produce (as well) what I must buy,
 ‘ at a great Price, from other Countries, I should
 ‘ take it to be useless Prodigality, to throw away
 ‘ much Money upon what I may have as good by
 ‘ a little Industry. ’

‘ BUT then Care must be taken, by the Wis-
 ‘ dom of a Nation, that this private Industry shall
 ‘ be no hindrance to Commerce with foreign Na-
 ‘ tions. For, as the Riches of a Kingdom, (espe-
 ‘ cially a Peninsula, as ours is) depend upon Trade,
 ‘ it is not reasonable that private Persons, for their
 ‘ own Advantage, should turn the Current of Traf-
 ‘ fick out of the proper Channel: But as every
 ‘ Kingdom has something peculiar, which is rec-
 ‘ kon’d the Staple of that Kingdom; and the
 ‘ Goods, for which that Commodity is exchange’d,
 ‘ in

in other Countries, are brought into that Nation by the Merchants, who venture their Lives and Fortunes to bring home those Goods; the Government ought to take care, that the Merchants shall not be underfold in the Commodities they bring home, in barter for what is the natural Produce of the Country, the disposing of which, in foreign Markets, is the Riches of a trading Nation. And therefore any thing, which you may have seen propagated near my House, or in any Part of my Estate, is either such as is the common Growth of this Country, or such as our own Ships seldom bring home; at least, it is no Part of our own Trade, but is brought to us in foreign Bottoms, and by some of our Neighbours, whose Traffick I would have no *Sicionian* to encourage, as being an Encroachment upon ours; and carried on by none of the most honest or warrantable Methods.

These two noble Persons entertain'd one another, with these and such like Discourses, till a Servant came to tell *Calomander*, that Dinner was serv'd up; so they went into a fair Dining-Room, where *Calomander* introduced *Merobanes* to his Lady, between whom there pass'd such Civilities as are usual upon such occasions. And being set at Table, there was an Entertainment suitable to the Quality of the Guest, and to the generous and hospitable Mind of the Master of the House; and the Lady, corresponding well with the genteel Temper of her Lord, treated *Merobanes* with a noble Freedom, and shew'd his Welcome both by her Words and Behaviour, to his great Satisfaction.

AFTER Dinner, *Calomander* took *Merobanes* into his Gardens, which were dispos'd in a beautiful Order, and the Terraces, Grass-Plots, and Flowers, were laid out with Art and excellent Taste:

Where having spent some time, and *Merobanes* having commended every thing he saw, *Calomander* brought him to a pleasant Arbour, at the End of the Garden, where being seated, he accosted him in the following manner:

‘MY Lord *Merobanes*, your courteous polite Behaviour, your agreeable Approbation, and honourable Acceptance of those poor Civilities which I have been able to shew towards you, in a Country where you are an entire Stranger, together with other Marks of Greatness in your Face and Mien, would have sufficiently convinced me that you were a Person of considerable Quality, altho’ you had not told me your Birth and Character. I therefore account my self happy in this Occasion of giving, and much honour’d in your gracious receiving such Entertainment as my House affords. And altho’, to search into the Secret of your Affairs, or to demand any thing of you, which you may judge improper to trust to a Stranger, were an impertinent Curiosity, of which I hope you will not believe me capable; yet the noble Disposition I see in you, gives me ground to hope, and the Inclination I find in my self to serve you, to the utmost of my power, gives me reason to desire, that you will gratify me so far, as to acquaint me with the general State of your Country, and as much of the History of it, as is not dishonourable for you to discover, nor prejudicial to be known abroad.’

‘MOST noble *Calomander*, replied *Merobanes*, however you strive, by your unaffected Modesty, to decry your generous Hospitality, and to cast a Veil over your Virtue, your Generosity acquires a fresh Lustre, and claims a higher Respect from those who can judge of it, when they see you perform Actions worthy of the greatest Applause,

‘plause, and yet decline the Praises justly due to
‘them. Your bestowing Favours, in so handsome
‘a manner, upon me, who am so much a Stranger
‘to you, may well engrave the Sense of your Good-
‘ness in my Heart, but can not be requited by any
‘Words I am able to express my Gratitude by.
‘So that, to gratify you in what you desire of me,
‘is a Favour so disproportionable to the noble Re-
‘ception I have had from you, that no Considera-
‘tion could dispense with my giving you that Sa-
‘tisfaction, altho’ I should have reason to conceal
‘the State of my Country from others; much
‘less would it be pardonable in me, to refuse your
‘Request, when neither the State of Affairs in
‘Numidia, nor the Business which brought me to
‘Greece, are such Secrets as I need to be afraid to
‘communicate to others, and especially to you,
‘of whose Wisdom and Honour I have so good an
‘Opinion, that I would make no scruple to trust
‘you with Matters of greater Importance, and
‘which required greater Secrecy. I shall there-
‘fore freely discover to you the present State of
‘the Kingdom of Numidia, in which if there is
‘nothing that can shew the Confidence I have in
‘you, (because, by the favour of Heaven, our
‘Affairs have, of late, taken such a blessed Turn,
‘that the great Secret, in which the Safety, and
‘indeed the very Being, of our Constitution, lay
‘hid, has been discovered to the view of all *Afri-*
‘*ca*) yet I hope to give you such Pleasure and Sa-
‘tisfaction, as, I doubt not, a Person of your Vir-
‘tue must take, in the recital of *Justice* done to
‘*injur’d Innocence*, and in the *Punishment* of Ty-
‘*rants* and *Oppressors*.’

‘KNOW then, most noble *Calomander*, that
‘my Business, upon this Coast, is to find out my
‘lawful Sovereign *Hyempsal*, whose Story that you

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‘ may the better understand, I must go a little farther back than his Birth; and having, in a few Words, (by way of Introduction to my Story) shew’d you the Restoration of our Monarchy from the Tyranny of the *Romans*, I shall recount the Affairs of *Numidia*, from the Accession of *Hiarbes*, the Father of *Hyempsal*, to the Throne.’



The History of HYEMPSAL King of *Numidia*.

AFTER the *Roman* Empire began to decline, several Kingdoms, upon the *Mediterranean* Coast of *Africa*, shook off the Yoke, and return’d to their ancient Government.

AMONG these, the Kingdom of *Numidia* was one, which acknowledging the right Line of their Kings, who, by the *Roman* Tyranny, had been deprived of their Right for many Years, set *Hiarbes*, one of the Descendants of *Massanissa*, the Friend of the famous *Scipio*, upon the Throne.

HIARBES was about thirty five Years of Age, at the time of his asserting his own Right; and, meeting with no Opposition from the *Romans*, who had their Hands full of other Enemies, he settled the Kingdom upon such a sure Foundation, that, having reigned twenty five Years, he left a flourishing Kingdom to his Son, and, from him, in a direct Line, came *Hiarbes*, Father to our present King.

UPON the Accession of *Hiarbes* II. to the Throne, he married *Lamirilla* Daughter of *Juba* King of *Mauritania*, who had, some time before,

before, followed the Example of *Numidia*, and recovered the Throne of his Ancestors. *Lomirilla* was a Lady of great Beauty, and adorn'd with all the virtuous Qualities becoming her Birth; so that the *Numidians* thought themselves happy in such a King and Queen. But what made the Joy of that Marriage the more compleat, *Lomirilla*, in a few Years, became the Mother of three hopeful Sons, *Mesanes*, *Juba*, and *Hyempsal*, and of a beautiful Daughter call'd *Rosalinda*.

KING *Hiarbes*, during his too short Reign, not only govern'd the Kingdom with a Dexterity which gain'd him universal Applause and Admiration for his singular Wisdom; but shew'd himself a Pattern of all heroic Virtues, so that no Libertine could pretend the Example of his Prince, to authorize his Licentiousness, or to strengthen himself in Vice, by the hopes of Impunity. He held the Ballance of Justice with such an equal Hand, distributed the proper Rewards of Virtue, and Punishments of Vice, with such Impartiality, as procur'd him Love and Fear, Reverence and Affection, from all Ranks and Degrees. For no body, of what Condition soever, who did any Service to the Crown, or any good Office to the Commonwealth, could complain that he was neglected, or not rewarded proportionably to his Merit; nor was there any one who had suffer'd the least Violence or Injury from any the least or greatest of his Fellow Subjects, who had cause to say, that he had a Prince, whose Ears were shut against his just Complaints, or that his Wrongs were not speedily redress'd by a full Reparation of the Damages he had sustain'd, and exemplary Punishment of the Offender.

I HOPE it will not be an unpleasant Digression, if I give a particular Instance, which happen'd

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pen'd towards the Beginning of his Reign, and shew'd at once his consummate Wisdom, and impartial Justice; and made all his Subjects reverence his Authority, and regard his sacred Person as the Patron of injur'd Virtue, and the Terror of Impiety and Oppression. Thus it was:

THERE liv'd in the Kingdom of *Numidia*, a Gentleman of good Quality, and considerable Estate, named *Zelmanedes*, who had to Wife a beautiful young Lady called *Rothilda*, whose comely Person, agreeable Conversation, and discreet Behaviour, not only secured to her the Affection of her Husband, but made her respected by all who had the Happiness of her Acquaintance.

IT happened, that a Gentleman named *Aimander*, a Youth of a comely Personage, and agreeable Humour, who kept a handsome Equipage, altho' he had but a small Fortune, being one of *Zelmanedes*'s familiar Acquaintance, was invited to dine at his House: where looking too frequently upon the Lady *Rothilda*, he finds unawares the Flames of unlawful Desires kindled in his Breast; and so fierce, by his encouraging them, that, instead of quenching, he set all his Thoughts at work, how to compass the end of his Desires. So that, after his departure from *Zelmanedes*'s House, he began to contrive how he might find decent Occasions of being a frequent Visitor; whereby he might have an opportunity to insinuate himself into her good Graces, and so betray her Honour. After a Multitude of confused Thoughts, he at last fixed upon this, as the best Expedient to accomplish his Design, which was, to ingratiate himself so with *Zelmanedes*, that he should esteem him as one of his best Friends; by which means he might procure frequent Invitations to his House. Thus *Aimander*, whose Morals you may perceive were
none

none of the strictest, laid his Plot to make the sacred Name of Friendship, the Stale to pursue his unlawful Game; and honest *Zelmanedes* himself to be the Pimp to expose his Lady's Chastity to his Temptations, thinking to repay his Civilities with a goodly Ornament for his Head.

HAVING laid this Scheme, he pursued it with equal Vigour and Dexterity. For, having easily informed himself of *Zelmanedes*'s principal Concerns, and weightiest Affairs, both in Court and Country, where he found any Difficulty occur in any Matter which he had Interest in, he always espoused his Side; and, being a Man of an active Spirit, and ready Wit, he so brought it about, that, without being solicited by *Zelmanedes*, or taking any notice to him, that he intended him any Friendship, he, by his Address, and the Interest of his Friends, brought several Matters of doubtful Issue to turn to *Zelmanedes*'s advantage. He was sufficiently aware, that the Interest he took in his Affairs, could not long be a Secret to *Zelmanedes*; and he had taken care, that the good Offices he did him, from time to time, should come to his Ears, without being seen in the discovery himself; well knowing that a generous Man, as he knew *Zelmanedes* was, would set the greater Value upon the Services he did him, as they seemed to proceed not from Interest or Ostentation. Nor was he mistaken in his Conjecture; for *Zelmanedes* being informed, from several Quarters, of *Aimander*'s Zeal for his Interest, and being sensible of the Fruits of his Pains and Activity, by the prosperous Success of his Affairs, he began to entertain an Affection for him, which would have been justly due to him, if his Actions had proceeded from an uncorrupt Generosity, and disinterested Friendship. *Zelmanedes* thinking himself
highly

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highly oblig'd to *Aimander*, took occasion to shew his grateful Sense of his Services in the highest Terms; and, inviting him frequently to his House, *Rothilda*, at her Husband's desire, and by her own Inclination, received him as *Zelmanedes's* best Friend, and shewed him all the innocent Marks of a real Esteem, and virtuous Friendship; which *Aimander* improved with so much Art and Address, that *Rothilda*, who had not the least Suspicion of a Snake in the Grass, soon admitted him to all the Freedoms of Conversation, and such a Familiarity, as she thought was due to a Person who had taken such pains to oblige her Husband, and who, in all his Behaviour, shewed himself above any little Views of Self-interest.

IN this good Opinion were both *Zelmanedes* and his Lady possessed of *Aimander*, so that they never thought they could sufficiently express their Gratitude to him: He was every day at their House, where, in a little time, he became, as it were, a Domestick; and being either naturally generous, or, which is more likely, affecting to be so, in order to serve his main Design, he seemed to be as much Master of the House as *Zelmanedes* himself. Nor did *Rothilda* shew her self any more reserv'd to him, than she would to her nearest Relations: she entertained him in the presence of her Husband, with the greatest Freedom, at *Zelmanedes's* earnest Desire; and when any Occasion called him abroad for a day, he would send to *Aimander*, to come and divert *Rothilda* till his Return.

IN this manner they liv'd for some time, and *Aimander* having taken all imaginable Pains to oblige the Lady, in all the little Commissions and Services in which he had officiously engag'd himself to please her, she thought her self as much bound to him for his Civilities to her, as for his
Friendship

Friendship to her Husband. But *Aimander*, whose Passion was considerably enflam'd by the Charms of *Rothilda's* Conversation, and by the innocent Marks of her Esteem, burn'd with Impatience to discover his Mind; and being confident that her Discretion would restrain her from discovering his Love, to *Zelmanedes*, altho' she did not reward it according to his Desire, he resolv'd to break the Silence he had so long kept, and to let her know the true Source of all his officious Kindness. And therefore, being one day alone with her in the ParLOUR, *Zelmanedes* being abroad about some Business, which he told them would take him up all the day, *Rothilda* having, in a very obliging manner, thank'd *Aimander* for some Favour he had lately done her Husband, and extol'd his generous Friendship with those Praises she thought justly due to it; *Aimander*, not to let slip so fair an Opportunity of discovering his Passion, having first beheld her a while with Eyes flaming with Lust, spoke in these Words:

' IS it possible, Madam, that a Lady of your Sense and Penetration, cannot have found out, in all this time, that all those Offices which you are pleas'd so highly to prize, proceeded from a nobler Cause than Friendship to *Zelmanedes*; and altho' I have hitherto kept the Passion, which consumes me, a Secret from all others, can it be, that the lovely Authorefs of it has not read it in my Eyes? Yes, beautiful *Rothilda*! you must know that *Aimander* dies for you; and if I have done any thing to serve *Zelmanedes*, he owes me no thanks for it, since I never consider'd him, in any Action of my Life, otherwise than an Instrument to procure me this Opportunity to tell the fair *Rothilda*, that I die for love of her.'—
Aimander would have gone on, and was preparing,
by

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by a Torrent of passionate Expressions, to allay that Anger which was visible in her Eyes: And perhaps the Surprize his Words had put her in, might have given him time to have said more, if she had not quickly recollected herself; and interrupting him first, by a Look mix'd with Anger and Shame, she thus stop'd the farther Progress of his Discourse:

‘ What Levity, *Aimander*, have you ever observ’d
‘ in me, whereupon to build this Confidence, to
‘ attack my Honour in this base manner. If you
‘ have taken advantage of my civil and obliging
‘ Behaviour towards you, whilst I thought you a
‘ Friend to *Zelmanedes*, that you have thence
‘ form’d to your self an Idea of me, to the preju-
‘ dice of my Virtue, I shall take care, for the fu-
‘ ture, to behave my self after such a manner to-
‘ wards you, as shall convince you of your Mis-
‘ take. In the mean time, I would have you to
‘ know, that I have that Reverence for the Gods,
‘ who see all our Actions, that I hope I shall never
‘ bring my self under their displeasure, by such an
‘ Impiety as I blush to think of, much more to
‘ perpetrate. I have too much Love for a kind
‘ Husband, to entertain a Thought of betraying
‘ his Honour to your unlawful Desires. And I
‘ must tell you farther, tho’ by this Attempt you
‘ seem to think otherwise, that I have that Regard
‘ for my own Honour, that I would scorn to be
‘ what I disdain to name, even to the King of
‘ *Numidia*, if he should make the same Attempt
‘ upon my Virtue that *Aimander* has. As long as
‘ I thought your good Offices proceeded from a
‘ dis-interested Friendship to *Zelmanedes*, I valu’d
‘ your Person, and was ready to shew my Grati-
‘ tude, by all the Ways that Virtue could authorize;
‘ but, now that I hear from your own Mouth, al-
‘ tho’ I never suspected it before, that the Favours
‘ you

you did to *Zelmanedes*, were so many Snares laid
 for the Chastity of *Rothilda*, they have lost their
 merit with me, on the account of the base Prin-
 ciple from which they came. Wherefore, *AIM-
 ander*, cease from this Impiety against the Gods,
 from such base Attempts against my Honour, and
 such treacherous and dishonest Designs against
Zelmanedes, for whom you have profess'd such
 Friendship, and who is very sincere in his to you.
 If you will divest your self of your carnal Desires,
 which you dignify with the Name of Love,
 and return to true Friendship and Honour, you
 shall always find in me such Affection as may sa-
 tisfy a Friend; but if you persist in your unjust
 Design, of endeavouring to lessen in my Heart
 the sincere Love I bear to my dear *Zelmanedes*,
 I shall soon take a course to free my self from
 your Importunity, and shall hate and detest the
 Man, who persists in a Design to ruin my Vir-
 tue.

AIMANDER, altho' stung to the heart with
 this sharp Repulse, was going to reply; but *Rothil-
 da*, who wisely consider'd, that parleying with an
 Enemy was dangerous, gave him no Opportunity;
 but, calling for her Maid, and pretending some
 Business in another Part of the House, left her un-
 just Lover to lament the ill Success of his unwor-
 thy Attempt. Altho' his own Virtue was drown'd
 in the Sink of his licentious Desires, yet he could
 not but admire the Virtue of *Rothilda*; but that
 Admiration serv'd only to enflame his Breast the
 more; and, as a Diamond is of the greater Va-
 lue the harder it is to be broken, the greater Dif-
 ficulty he found in conquering *Rothilda*, the more
 he esteem'd her; and was resolv'd, now that he had
 discover'd his Passion, to gain the Conquest, or to
 perish in the Attempt. But *Rothilda* carried Matters
 so,

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that she gave him no Opportunity of being alone with her, altho', in *Zelmanedes's* Presence, she behav'd to him after the former manner, being unwilling to breed a quarrel between them; which she knew would be unavoidable, if she should discover *Aimander's* Folly.

SOME time pass'd before he could have any access to her, and she manag'd herself so discreetly, that, without any one's knowing the Reason except *Aimander* himself, she took care to have always some or other with her, whilst he was in the House. But it happen'd one day, as *Zelmanedes*, *Rothilda*, and *Aimander* were together in an Arbour of the Garden, that a Servant came to tell *Zelmanedes*, that a certain Person wanted to speak with him; upon which he left them, desiring his Lady, after his usual manner, to entertain his Friend till he return'd. *Rothilda* was vex'd at being so caught, but being a Lady of great Discretion, she judg'd it was better to risk hearing the Impertinence of *Aimander*, than to disturb the Quiet of her Husband, by raising a Suspicion in his Mind, by her refusing to stay with his profess'd Friend till his return, resolving, at the same time, to treat him in such a manner, if he spoke to her of his Passion, as should take from him all Hope of Success, and for ever silence him upon that Subject.

ZELMANEDES was no sooner gone, but *Aimander*, who had long desir'd so favourable an Opportunity, address'd himself to her in the most passionate manner; but she gave him no time to say any more than *Divine Rothilda!* — when, casting a furious Look at him, and rising from her Seat, 'Base Man, said she, cease to defile my
' Ears with thy beastly Lust; nor expect that any
' thing thy Tongue can utter, can atone for the
' Rottenness of thy Heart; it is too much that I
' have

have once had the Shame to hear thy impudent Declaration; but if thou art not lost to all Sense of thy own Safety, as thou art void of Honour and Virtue, trouble me no more with thy shameful Eloquence, nor think to avoid the Punishment due to thy perfidious Abuse of the Friendship of one of the most virtuous of thy Sex, when I shall be forced to discover to my dear *Zelmanedes*, what a treacherous Friend he has of the wicked *Aimander*.

AS she utter'd these Words, she was going to retire; but *Aimander*, who, by her care to shun him, and by his knowledge of her Virtue, had laid a new Plan for accomplishing his wicked Design, stopping her Passage with great Respect, gave her to understand, that she had mistaken his purpose. He own'd indeed, that he had a most violent Passion for her, but that the Trouble he felt for being under her displeasure, had made him long for an Opportunity to beg pardon for the Injury he had done both to her and *Zelmanedes*, and that his Design, in the Speech which she had interrupted, was, to have express'd his Repentance for it, and to assure her, as he now did, that he would never say any thing to her which might offend her; and as he esteem'd her infinitely the more for her Virtue, he would endeavour to imitate her in the Practice of it; and, if he could not get the better of his Love, he promis'd faithfully, that it should never produce any Effects that might disturb the Quiet either of her or *Zelmanedes*, provided that she would forgive him, and live with him after the same manner she had done before the Declaration, which had so justly offended her.

ROTHILDA, who was a Lady of a sweet Disposition, hearing *Aimander* speak in this manner, and not suspecting any wicked Design, had the

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the Goodness to beg his pardon for the sharp Words she had us'd towards him, and promis'd him the same Friendship as formerly, upon the Conditions he himself had laid down. And thus, after several Protestations of his inviolable Observation of what was then agreed upon, by the time that *Zelmanedes* return'd, *Rothilda's* Mind was at ease, and she liv'd with *Aimander*. as if he had never disoblig'd her; and he having a new Plot in view, kept strictly to the Terms propos'd; so that he seem'd to have got the better of his unjust Passion, and *Rothilda* forgot entirely her Resentment.

BUT *Aimander*, in whose Breast Lust had quite stifled all the Sparks of Virtue, being still more inflam'd with *Rothilda's* Beauty, and her Honour and Piety making him despair of Success, as long as *Zelmanedes* was alive; his unbridled Passion made him deaf to all Sense of Goodness, so that he was resolv'd to take him out of the way, as the only Obstruction to his Happiness. And therefore, as soon as he found, that his Behaviour, for some Months, had confirm'd *Rothilda* in her Opinion of the Reality of his pretended Repentance, having thought of a fit Instrument for his purpose, he contrives the manner of the Assassination.

THE Person who was to be employ'd in this dark Mischief, was one *Lupero*, who had been Groom to *Aimander's* Father, and was then a Broker at *Bona*, a Town at some distance. He was a bold Fellow, and of a ready Wit; but what made him the fitter for *Aimander's* purpose, was, That Gain was the only Measure of his Conscience. *Aimander* sending for this Fellow, after some kind Expressions, told him, he had an Affair to be done, which requir'd Courage and Dexterity

in

in the Execution; and therefore, having known him to be such as he wanted, he had sent for him, and if he would undertake it, he would reward him in such a manner, as he should be under no necessity to drudge for his Subsistence all his Life after. *Lupero*, tickled with the prospect of Gain, answer'd, Sir, you shall have no reason to repent your having made choice of me to serve you; for I have such Respect for the worthy Son of my old Master, that I will perform your Commands whatever they are; for, you know, that I do not want Resolution, and, I assure your Honour, that my Conscience was never strait-laced. 'Well then, said *Aimander*, I will trust you with a Secret which no Mortal yet knows but my self. Know then, Dear *Lupero*, that I am so desperately in Love with *Zelmanedes's* Lady, that, without enjoying her, I cannot live. I have try'd all the ways which my Wit or Passion could invent, to gain her Consent, but to no purpose; for she is so plaguy virtuous, that, whilst her Husband is alive, I cannot be happy. Say then, *Lupero*, shall *Zelmanedes* die or *Aimander*?' Let the Furies seize *Zelmanedes*, said *Lupero*, so that my noble Master *Aimander* may live and be happy. 'And wilt thou perform this Service for me,' said *Aimander*? 'And have I sufficient to reward thee for doing a thing upon which all the Satisfaction of my Life depends?' Never fear the Execution of it, replied the Villain; but because there is Danger of one Hand's failing in the Attempt, and that two are better than one, there is an intimate Acquaintance of mine at Bona, whom I can engage in the Affair, and whom the Hope of Reward will easily prevail upon to undertake the most daring Enterprize. *Aimander* pleas'd to see his Design so cordially undertaken, having sworn him to Secrecy, and

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and given him Money as an Earnest of a greater Reward, dismiss'd him for that time, bidding him bring his Friend along with him as soon as possible to his House.

IN the mean time, *Aimander* was frequently at *Zelmanedes's* House, and liv'd with him and his Lady like a Brother, and having, as much as possible, even restrain'd his Looks from giving offence to *Rothilda*, she was perfectly satisfy'd of his being entirely cur'd of his unjust Passion, at which she was not a little pleas'd. Few Days past after the Departure of *Lupero*, till he return'd to *Aimander* with one *Veraglio*, an Inhabitant likewise of *Bona*, a fit Companion for the other, and both worthy Servants for such a Master. The bloody Bargain was soon concluded. *Aimander* told them that he would, as usual, go to *Zelmanedes's* House, and send them notice when to come.

ZELMANEDES us'd to lie in a cool Apartment in his Garden, during the hottest Season of the Year, of which *Aimander* had inform'd the Assassins, and they had together laid the Plot to murder him, as he past thro' the Garden to go to bed. *Aimander* therefore having staid with *Zelmanedes* all night, had engag'd him in some Accounts, which he knew would take up all the next Day; but, after Dinner, he pretended to get ready to go home, being to go to *Bona* the next Day, with two Citizens of that Town, who were to call at his House to go along with him. But, at *Zelmanedes's* earnest Entreaty, he suffer'd himself to be prevail'd upon to stay that Night, to help him in the Accounts he was about; but said, he was oblig'd to write a Letter to the Citizens of *Bona*, whom he had left at his House; and so, retiring to his Chamber, he wrote the following Letter.

To

TO LUPERO and VERAGLIO.

I Burn with Impatience to inherit the Joys which I hope to possess by your Courage alone; about the Twilight of this Night, come to the Skirt of the Wood, adjoining to Z——s's Garden, and when it is dark, you may enter the Postern Gate, which I shall take care you may find open: Between the House and the Summer Apartment, in the East End of the Garden, where I told you Z——s lies, there is a thick Arbour, in which you may conceal your selves till he passes that way, where I expect your Stiletto's shall lay him asleep before he reach his Bed. Your quick but sure Dispatch shall eternally oblige

AIMANDER.

HAVING seal'd this Letter, he call'd for his Servant, and, in presence of *Zelmanedes* and *Rothilda*, bad him carry it to his House, and deliver it to the Citizens of *Bona*, that they might not wait for him. And then *Zelmanedes* and he spent the rest of the Afternoon, in the Closet of the former, and the Evening with *Rothilda*. When it was time to retire, *Zelmanedes* fearing no Assassins, after he had convey'd his perfidious Friend to his Chamber, leaving his Lady in her Closet (as was her Custom) to follow him to bed after she was undress'd, walk'd thro' the Garden to his Apartment, a Boy having gone before him with two Candles, but at such a distance, that he was enter'd the door of the Summer-Parlour, when the unhappy Gentleman reach'd the Arbour; where he no sooner came, but the bloody Villains, who had but too well observ'd their Instructions, rushing out upon

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him, sheath'd their murdering Poniards, the one in his Reins, and the other in his Breast; so that he fell down dead with a few Groans, but had no time so much as to cry out: And, as soon as they had done their work, they made their escape thro' the Postern, and so to their Horses, which they had ty'd to a Tree in the Wood.

THE Boy hearing the Groans of his Master, and the Noise of the Assassins as they ran off, rais'd a terrible Cry, at which *Rothilda* and the Family taking the alarm, came into the Garden with Torches and Candles. But, O ye Gods! what was *Rothilda's* Surprise, when she beheld her dear Husband breathless, and bath'd in his own Blood; her Grief was too strong to be express'd in Words, so that only saying, *My dear Zelmanedes*, she fell in a swoon upon the Body.

NEVER was seen greater Confusion among such a Number of People, no body knowing what to do, or what to say. *Zelmanedes* is found dead, but whom to blame for the Murder, or of whom to seek revenge, they cannot tell. The Traytors are unknown, and the Night, which convey'd them off, hinders both search and pursuit. But, among all the Mourners for *Zelmanedes's* deplorable Fate, no body seem'd to have greater concern than *A-mander*. And, considering the good Correspondence that seem'd to be between them, his Tears were not, by any body, suspected to be like those of a Crocodile. However, as he well knew which way the Assassins were gone, he endeavour'd to increase the Confusion, and to hinder the taking the Advice of the wiser Servants, (who propos'd to send out some on horseback, in search of the Murderers) till he might reasonably conjecture they were out of reach.

IN the mean time, *Aimander* took care to get *Rothilda* carried to her Chamber, where he left her to the care of her Women, and order'd the Body of *Zelmanedes* to be carried to the Parlour, till his Friends should be acquainted with his Murder, and the necessary Orders should be given for his Funeral.

AS soon as *Rothilda* came to her self, the Remembrance of her present deplorable Condition return'd with her Senses. It was then that she bemoan'd her loss in the most dismal manner. ' O my dear *Zelmanedes* ! cried she, in a Torrent of ' Tears, how art thou snatch'd from thy miserable ' *Rothilda* ? O ye Gods ! ye divine Powers ! what ' is my Guilt, that ye are so cruel to me ? What ' Crimes have thus arm'd you against me, to rob ' me of the Joy of my Life, the Light of my ' Eyes, and my only Comfort ? Or, if I am guilty, ' why did ye not shoot the Arrows of your ' Vengeance against my devoted Breast, and spare ' the innocent *Zelmanedes* ? And, if we were both ' guilty, why, O ye just Powers ! did ye not strike ' us both together, that I might have dy'd in his ' Bosom, and gone to the Shades below, in the ' Arms of my dear *Zelmanedes*. But, both Gods ' and Men were Witnesses of thy Innocence, and ' yet thy precious Life is made a prey to barbarous ' Murderers ! How could ye countenance ' such a cruel Murder, ye Powers ! How could ye ' strengthen the Hands of such execrable Villains ! ' Why did ye suffer them to succeed in such a ' bloody Design ! Why did not your Terrors seize ' them, or your Lightnings consume them, as they ' unsheathed their Weapons to murder my dear ' *Zelmanedes* ! O my dear *Zelmanedes*, shall that ' lovely Mouth never speak one kind Word more to ' thy dear *Rothilda* ! Shall never those Eyes give

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‘ one smiling Glance more to cherish thy wretched
 ‘ *Rothilda* ! Shall those cold Hands never more lo-
 ‘ vingly stroak my Cheeks, nor those now lifeless
 ‘ Arms ever again press me to thy beloved Breast ?
 ‘ Comfortless *Rothilda* ! thy *Zelmanedes* is gone,
 ‘ and, with him, all my Joy, all my Delight.

I N these and such-like Complaints, did this poor Lady imploy many Days and Nights, both before and after the Funeral, which was performed with great Solemnity, and with the universal Sorrow of all that had known him ; but none shew’d, upon that occasion, more Signs of Grief than he who was the Author of it.

I T was a long time before he thought of playing the rest of his Game ; for he knew too well the steady Virtue of *Rothilda*, and her Regard to her Husband’s Memory, as well as her strict Observance of the Rules of Decency, to risk the disobliging her by an unseasonable Motion of a second Marriage ; so that, altho’ he went frequently to visit her, and was well received as the Friend of *Zelmanedes*, yet he never offered, during the space of a whole Year, to speak to her of his Passion. But, after Time had worn out the first Impression of Grief, and that she might, without any reflection to her Honour, submit to a second Courtship, he let her understand, that altho’ he had forbore to entertain her with any Discourse of his Passion all that while, it was only the Fear of displeasing her, that had made him silent, but that his Love was no way lessened ; and therefore, now that she was at liberty to receive his Addresses, he hoped his having been the sincere Friend of *Zelmanedes*, would be no Obstacle to his Pretensions.

ROTHILDA, at first, received this new Declaration with Grief, as renewing the Memory of her Husband ; but *Aimander* being a Man of good Address,

Address, and having artfully insinuated himself into the good liking of such Relations as *Rothilda* consulted in all her Affairs of Consequence, by his own Importunity, and their Advice, she was prevailed upon to listen to his Proposal of Marriage, and, in some time after, it was solemnized in due Form. And so *Aimander* got possession of his beloved *Rothilda*, and, with her, of *Zelmanedes*'s Estate, which he had bequeathed, by a Will found in his Closet, to his beloved Wife, failing Heirs of his own Body. So that *Aimander* was at the top of his Wishes, and thought himself in the Haven of his Felicity; and indeed, had he come honestly by such a Wife, and such an Estate, it might have been said that he was, what every body believed him to be, a happy Man.

BUT Joys, built upon the Basis of Iniquity, are never solid; and, where the Foundation is laid in shedding innocent Blood, the Superstructure cannot be of long continuance. For, altho' the Eye of Mortals cannot dive into it, the Eye of Heaven sees, and the Ears of the Gods are open to the Cry of Blood, and the revenging Hand of Justice is sent from above, to ruin those tottering Towers of human Greatness, which bloody Hands have rear'd for themselves; as will soon appear in the Case of *Aimander*.

SCARCE had he lived a Year with his beloved *Rothilda*, when his unbridled Lust (scorning to confine it self within the narrow Limits of the Marriage-bed,) began to run out after a young Damsel called *Diana*, Daughter to one *Baldar*, who had been a Tenant to *Zelmanedes*, and now held his Farm under *Aimander*. This Girl, often coming to the Lady *Rothilda*, *Aimander* took such a fancy to, that he was resolved to enjoy her; which made him, at first, cool in his Behaviour to

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Rothilda, and, by degrees, to slight and neglect her; and, at last, to her exceeding Trouble and Sorrow, she perceived, by his morose sullen Behaviour towards her, that he was weary of her; which, to a Wife who truly loves her Husband, is a most grievous Affliction. However, so it was, that *Aimander* was now become as much enamour'd of *Diana*, as he had been before of *Rothilda*; and hoping, that the Meanness of her Birth, the Poorness of her Education, and the Narrowness of her Father's Fortune, might make her an easy Prey to his Lust, he set himself about making a conquest of *Diana*, as an Affair which would only cost him a few Visits, and a little Money.

BUT, he quickly found, he had made a false Calculation, and that Virtue may be found in a simple Farmer's House, as well as in a Prince's Palace; and, in his Conversation with that simple Girl, he soon perceiv'd, that altho' her Turn of Phrase was not so polite, yet she knew well the Difference between Virtue and Vice; and tho', perhaps, she knew no other Sense of the Word *Honour*, but to make use of it as a Term to call the Landlord by, yet she had as great Regard for her *Honesty*, as the best Lady about the Court, and was resolv'd to preserve her good Name, as the only Jewel she had. So that, altho' *Aimander* made several Visits to the House of *Baldar*, and told many pretty Love-Stories to *Diana*, and made many advantageous Offers both to the Father and Daughter, he met with nothing from either but Respect, and greater Distance than pleas'd him; but when he made his Addresses to *Diana*, telling her how much he lov'd her, she told him, that she was glad to see his Honour so merrily dispos'd; but she was not such a Fool as to think, there was any Comparison between her self and the sweet Lady *Rothilda*; and when,

when, with many Oaths and Proteſtations, he endeavour'd to convince her, that he lov'd her a thouſand degrees above his Lady, *Diana* reply'd, *The more's the pity, our good Maſter Zelmaneſes lov'd her above all the Women in the World, and ſhe deſerves the Love of a Prince, if ſhe were married to him.* But when *Aimander* offer'd to force a Kiſs from her, as he did ſometimes whether ſhe would or not, ſhe got from him as ſoon as ſhe could, telling him that ſhe was an honeſt Girl, altho' her Father was poor; and that as ſhe might expect, in time, to be married to her own Equal, ſhe was reſolv'd not to impoſe a crack'd Veſſel upon her Huſband; and therefore, altho' ſhe had always ſhew'd him reſpect as her Father's Maſter, ſhe beg'd his pardon if ſhe refus'd to become his *Whore*; and therefore, with Tears, beg'd of him not to ruin her Reputation, by his Viſits to her Father's Cabin, where, every one muſt judge, he could not come for any good Deſign.

THUS, did this honeſt Wench reſiſt all his enticing Words; and altho' her Father, out of reſpect, was forced to accept ſome Preſents *Aimander* made him, yet, when he offer'd her any Toys, ſhe refus'd them, as not ſuitable to her Condition; and if *Baldar* was oblig'd to receive any thing from him for her, ſhe would never take it, nor wear any thing about her that came from him. Many Attempts he made to debauch her, but ſhe baffled all his Contrivances, and would never ſtay alone with him; ſo that he found greater difficulty than he had imagin'd, to attain his wicked Purpoſe.

BUT, having given looſe Reins to his Luſt, he reſolv'd to have by force, what neither his Eloquence nor Bribes could procure: And ſo having convey'd himſelf into a Hedge, between his own Houſe and that of *Baldar*, he ſent a Servant, in

Rothilda's name, to desire *Diana* to come to her, about some pretended Business; ordering him to say, that his Lady pray'd her to come, because she wanted the Business to be done, before his Master return'd from *Bona*. The poor Girl, having a great respect for her Lady, bade the Servant return home, and she would follow him quickly; which she did as soon as she had dress'd her self. But when she arriv'd at the Place where *Aimander* lay in ambush for her, he started out of the Hedge, and catching her in his Arms, in spite of all the Resistance she could make, and notwithstanding her loud Cries, he ravish'd from her what he had so long endeavour'd to obtain by Flattery; and having satisfy'd his Lust, he return'd to his own House, leaving poor *Diana* to bewail the loss of her Virginity with Tears, and Imprecations against the unjust Ravisher.

THE abus'd *Diana*, not knowing what to do, staid some time in the Place where she had been so barbarously treated; but, at last, considering, that her Father was best able to advise her what course to take, she went home, and calling her Father and Mother aside, told them, with Tears and Sobs, her unhappy Disaster. It is easy to imagine the Grief which the poor Father and Mother felt, at the recital of the dismal Story. But as the Injury could not be repair'd by fruitless Tears, *Baldar* immediately took his Journey to *Cirta*, where the King kept his Court, with an intention to represent his own and his Daughter's Wrong to *Hiarbes*, of whose Justice, and humble Condescension to hear the Complaints of his Subjects, he had heard so much Talk.

AS soon as he arriv'd at *Cirta*, he inform'd himself of the manner of being introduced to the Court; and having been told, that he must apply

to

to one of the Secretaries of State, the Master of the Inn where he set up, finding him a plain honest Man, offer'd to go with him to *Harismal*, for whom he had done several Offices in his own way, and so was well known to him.

BALDAR accepted his kind Proposal, and was carried by him to the Secretary, to whom, in his blunt manner, he made his Cause known; begging of him, to give him an opportunity of representing the Matter to his good King, who, he was sure, would do him Justice against his wicked Landlord. *Harismal* knowing how highly the King would resent such a Villany, and being a Friend to *Aimander*, told *Baldar*, with all the Art of a Courtier, that his Case was indeed very hard, and such as the King would take much to heart; but that it was fit it were represented to his Majesty by a Person who could dress it up in the Rhetorick of the Court, and set it in a clear light, with all the aggravating Circumstances attending it. That, for his own part, he was so mov'd at the singularity of the Injustice he had met with from *Aimander*, that, if he would trust him to be his Solicitor to the King, he would manage the Matter so with his Majesty, that he should soon have full Satisfaction for the Injury he had receiv'd, and publick Justice should pursue that audacious Criminal, for a terror to others.

POOR *Baldar*, deluded with such specious Promises, and Shews of Friendship, from so great a Man, thought himself the happiest Man in the World, in such a Friend; and therefore, giving thanks to *Harismal*, in the best terms which his honest Heart, and his Home-Education, could dictate to him, committed his Affair to his Management, and retir'd to his Lodging, upon *Harismal's* promising to send for him, as soon as he should

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find a proper Opportunity of laying his Case before the King.

IN the mean time, *Harismal* dispatch'd a Messenger to *Aimander*, to warn him of his Danger, and advising him to fall upon some Method either to make up the Matter with the Boor, or to put him out of a capacity of prosecuting him, promising to bar his Access to the King, till he heard from him. *Aimander*, startled at *Baldar's* Proceeding, and dreading the known Justice of the King's Nature, wrote to *Harismal*, to put *Baldar* off with fair Words, till he should be obliged to leave *Cirta* for want of Money: And when he return'd to his own House, he would take such a Course, as should put it out of his power to carry on any Suit against him, with hopes of Success.

BALDAR having staid at *Cirta*, with great Impatience, above a Month, without any Message from *Harismal*, thought it time to pay him a second Visit. But when he came to his House, his Servants, by their Master's Instructions, accosted him in a most friendly manner, and told him, that their Master was now busy with the King, but had order'd them to make much of him, in case he should come at such a time, when himself was not at leisure to speak to him; and so taking the poor Man into the Cellar, and giving him some of their Lord's Wine, they dismiss'd him with Civilities he was not accusom'd to. Another Week having past without hearing from *Harismal*, *Baldar* went again to his House, and being admitted to him, was told, that he had laid his Case before the King, which his Majesty had taken so heinously, that he had vow'd to punish *Aimander* in such an exemplary manner, that he should be a Scarecrow to all *Numidia*. But that, at present, the King was so engaged in Affairs of great Importance, that

that he could not proceed in his Business for some time ; and therefore *Harismal* advis'd him not to stay at *Cirta*, which must be chargeable, but to go home, and depend upon his sending for him, when the King could be at leisure ; but withal, he told him, that the King had expressly charg'd him not to prosecute *Aimander* in any inferior Court, because his Majesty would hear the Cause try'd himself.

BALDAR did not like such delay, and told *Harismal*, that he intended to take the first Opportunity of the King's coming abroad, as he was inform'd he did every day, and then he would throw himself at his Feet, and beg Justice. *Harismal*, knowing how easy it would be for *Baldar* to accomplish his Design, if he attempted it, us'd many Arguments to dissuade him from it ; and having promis'd, in a Month's time, to send for him, got him persuaded to return home. But he was no sooner return'd, than *Aimander* issu'd an Order to all his Tenants, who had had Leases from *Zelmannedes*, to produce their Leases before his Steward, that he might bring them to him to confirm them : And a day being appointed for that purpose, as *Baldar* was going to the Place, he was set upon by Ruffians, Emissaries of *Aimander*, who having beaten him, robb'd him of his Lease, of which *Aimander* taking the advantage, threw him forcibly out of his Farm.

THIS new Insult carried *Baldar* back to his pretended Patron *Harismal*, who affected a great Astonishment at this repeated Injury ; but withal told him, that things had taken another face at Court, than they had when he was last at *Cirta* ; that *Aimander's* Friends were more in credit than his, so that the King himself inclin'd to favour him, being misled by some who were in great Trust a-

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bout him : And therefore, as he was a poor Man, and like to be undone by the strong Interest of *Aimander*, his Advice was, that he should stifle the Story of his Daughter's Rape, upon condition that *Aimander* would receive him to favour, and renew his Lease. *Baldar*, altho' in danger of being ruin'd by Oppression, was too honest not to reject this Proposal with disdain; and therefore answer'd him in a blunt but generous manner, 'Cur-
' sed be that Favour and that Possession which I
' should purchase at the price of my poor Girl's
' Honesty. If this be a Favour, it is such as High-
' way-men shew in sparing a Man's Life after they
' have robb'd him of his Money. No, my Lord,
' if I cannot purchase my Right to my Lease,
' which I was plunder'd of by my Landlord's con-
' trivance, without compounding away the ravish-
' ing my Daughter, I shall give up both, rather
' than be quiet under the greater Injury, to have
' redress in the lesser. But, I hope, we have a
' King, whose Justice is open to the Poor as well
' as the Rich; and therefore I am resolv'd to go
' to his Majesty, let what will follow upon it.'

HARTSMAL finding him positive in this Resolution, and knowing his own Danger, if he had an opportunity of discovering his Dissimulation, order'd some of his People to turn him out of doors, and not only to threaten him if he return'd, but to keep a watch upon him, that he might not be seen in any Place where the King might be spoken to. Thus was poor *Baldar* forced to go home, cursing all Courts, as Sanctuaries for Wickedness, and all Courtiers as Dissemblers, who, by fair Speeches, keep the Oppress'd from Justice, and, under the colour of Friendship, cut People's throats. But the Justice of Heaven was open to the Cry of the Poor, and *Aimander's* Wickedness
was

was discover'd in a very unexpected manner, as will appear in the sequel of the Story.

LUPERO, (who had been employ'd, as has been said, in the Murder of *Zelmanedes*) having been committed to Jail for a civil Debt, wrote to *Aimander* to relieve him; but finding, by his silence, that he was deaf to his Complaints, was resolv'd to send him such a Letter as should rouse his attention; but not thinking it safe to trust it to the Jaylor's sending, who would desire to see the Contents of it, he resolv'd to hire some-body, by the force of Money, to carry the Letter to *Aimander*. Having therefore written his Letter, he often open'd his Window, to see if he could find one for his purpose; and, at last, (by a particular Providence from Heaven, without doubt) he cast his Eyes upon a Boy of about fourteen Years of Age, who seem'd to have address enough for such an Errand; and, calling him to him, he ask'd him where he liv'd. The Boy told him, that he liv'd at *Bona*, at present, where he was at School, but that he was Son to one *Baldar*, a Farmer in the Country. *Lupero* ask'd him, if he knew a Gentleman named *Aimander*, the Lad readily answer'd, that he was his Father's Landlord. *Lupero* thinking this Boy a proper Messenger to send his Letter by, and finding him a smart Youth, offer'd him a suitable Reward to get the Letter deliver'd to *Aimander*, which the Boy promis'd to perform; and so having the Letter and Money thrown out of the Window to him, he left the School and his Books, to perform the more agreeable Task for which he was liberally rewarded; neither *Lupero* nor the Boy knowing upon what terms *Baldar* stood with *Aimander*.

AS soon as the Boy came to his Father's (who was remov'd to another House) he shew'd him the Letter

Letter address'd to *Aimander*, telling him where he got it. The Father seeing it seal'd, without a Passport from the Jaylor (according to the Law when Prisoners write Letters) told his Son he was a naughty Boy, for bringing him in danger of the Law, which *Aimander* would not fail to take the advantage of, if he, or any of his Family, carry'd him a seal'd Letter from a Prisoner. At this the Boy, tearing off the Seal, now, said he, the Danger is over; and, since you are afraid of *Aimander*, it is proper you know what the Letter contains, before he sees it. With that, opening the Letter, he read these Words.

LUPERO to AIMANDER.

SIR,

YOU know what Hazards I have run upon your account, tho' you have forgotten of what use my Services have been to you. I am not now lurking in an Arbour, but pent up in a Prison, otherwise *Aimander* would take more notice of me. Sir, either let some of that Wealth, which you enjoy by my means, be employed to relieve me from this Place, or I will conjure up the Ghost of *Zelmanedes* to vex you, which will make you repent your Unkindness to

LUPERO.

WHEN the Boy had finish'd the Letter, *Baldar*, taking it out of his hand, said, This is a dark Letter, which I shall not pretend to explain; but since my dear old Master is named in it, and that it threatens some Vexation to *Aimander*, I will carry it to *Simonides*, *Zelmanedes*'s Nephew, who is better at Riddles than I pretend to be. And so charging his Son to say nothing of it, he went

to *Simonides*, who having read the Letter several times over, and comparing it with the Circumstances of his Uncle's Murder, having thank'd *Baldar* for his Kindness, and enjoin'd him secrecy, he took his journey to *Cirta* the next morning; and, being a Gentleman well-known and respected at Court, he no sooner signify'd his Desire of an Audience of his Majesty, but he was admitted; where, having, upon his knee, kiss'd his Majesty's Hand, he, by a short Speech, told his business, and, at the same time, begg'd pardon for troubling his Majesty; but his Reason was, that as his Royal Justice gave him assurance to apply to him for revenging the Murder of his Uncle, so his Majesty's Wisdom, in finding out hidden Mysteries, had encourag'd him to throw himself at his Feet, to beg his assistance in unfolding the Meaning of that *Ænigmatical* Letter.

THE King, having consider'd the Letter, and made *Simonides* repeat the Particulars of the Murder, which he had heard before, was entirely of opinion, that *Aimander* was the Author, and *Lupero* the Assassine. He therefore immediately order'd a Cabinet-Council to be call'd, in which having propos'd the Matter, and order'd *Simonides* to be call'd in, after hearing the Letter read, and the Recital of the Murder, the whole Council was of opinion, that *Aimander* was guilty, as the Author and Contriver of the Murder, and *Lupero* as the Executor of it. But, because it was not likely that he alone should have undertaken so hazardous an Enterprize, it was agreed to proceed with the utmost Secrecy, that the Accomplices might not take umbrage at *Aimander's* being arrested. The Council therefore advis'd, that a Warrant should be sent to the proper Officer, to arrest him upon some other pretence, and to keep him in his House
till

till farther Orders, but to take care that he should not escape. And, at the same time, there was an Order sent to the Town of *Bona*, to two of the King's Justices, with the Letter written by *Lupero*, to go privately to the Prison, and examine *Lupero*. Both these Orders were executed with great Exactness, *Aimander* was arrested as he was riding with a single Servant, some Miles from his own House, and being carry'd to the Sheriff's House, was treated by him as if he had come of a Visit, and nothing refus'd him but Liberty. And they who were employ'd to examine *Lupero*, behav'd themselves with such Dexterity, that, altho' the Villain at first deny'd his knowing any thing of the Murder, and would have put other Interpretations upon that Letter, yet his Confusion, and Inconsistency in answering some cross Questions, gave them such Evidence of his Guilt, that they threaten'd him with the Rack if he did not confess, and order'd the Jaylor to get it ready; the very mention of which terrify'd him to that degree, that he confess'd the whole Fact, and produc'd *Aimander's* Letter, sent from *Zelmanedes's* House the day he was murder'd, and discover'd that *Veraglio* was the only Accomplice of the Execution; upon which, after he was likewise seiz'd, according to the Orders of Court, *Lupero* and *Veraglio* were sent in Chains to *Cirta*, whither likewise *Aimander* was sent with a Guard soon after.

AIMANDER was no sooner arrested, but his guilty Conscience flew in his Face; the innocent Blood of *Zelmanedes* star'd in his Eyes, and the Apprehension of the Punishment he had so justly deserv'd, made him forget, nay even abhor those Pleasures he had bought, at the price of his Innocence and Honour. But he had some faint hopes, that it could not be upon that account that
he

he was taken up. He could not imagine that *Lupero* or *Veraglio* would blab out a Fact, which must cost them their Lives. This made him think it was at *Baldar's* or his Daughter's Suit, that he had been arrested; but as there were no Witnesses of the Rape, he had hopes to get off, by paying a good Fine, and settling a handsome Portion upon *Diana*. But when he was brought before the Court, where the King himself was present, and where he was confronted with the two wicked Instruments of his Treachery to his Friend, and his own Letter brought as an Evidence against him, he was so confounded, that he had not assurance to deny the Fact. And therefore, being commanded to speak for himself, he said,

‘ Great King! I now find, tho’ alas! too late,
 ‘ that Pleasures purchas’d by Iniquity terminate in
 ‘ Sorrow; and that Man’s Confidence is vain, who
 ‘ ventures upon Acts of Impiety, in hope of Se-
 ‘ cresy, whilst the Eye of Heaven is upon all our
 ‘ Actions. Such is my Fate, such has been my
 ‘ Folly. Bewitch’d with the Beauty of *Rothilda*
 ‘ then *Zelmanedes’s*, and now my near widow’d
 ‘ Wife; and finding, by her Virtue, (to which
 ‘ with my last Breath I must give testimony) that
 ‘ I could not seduce her from the Path of Ho-
 ‘ nour, I look’d upon *Zelmanedes’s* Life, as a block
 ‘ in the way of my Happiness; and therefore I
 ‘ enter’d into a bloody Contract, with these two
 ‘ Men (now wretched by my contrivance) se-
 ‘ cretly to take away his Life; foolishly imagining,
 ‘ that the World should never discover from what
 ‘ Forge the Key had come, which open’d the
 ‘ Door to my unlawful Pleasures. But I see that
 ‘ Heaven is just, and that Blood cries from the
 ‘ Bowels of the Earth, for Vengeance. I am
 ‘ guilty

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‘ guilty of *Zelmanedes*’s Murder, and I know the
‘ great *Hiarbes* is too just not to punish such a
‘ Crime as it deserves.’ *Lupero* and *Veraglio* ha-
ving likewise pleaded guilty, they were all remitted
to Prison, till the Court should give Sentence a-
gainst them.

BEFORE the Court broke up, it was suggest-
ed, by one of the Judges, that *Rothilda* ought to be
brought before them. For, said he, ‘ Altho’ it is
‘ possible she may be innocent, yet her marrying
‘ her Husband’s Murderer may give ground to sus-
‘ pect that she was privy, if she did not consent to
‘ the Murder of the one for the Enjoyment of the
‘ other.’ This was thought a reasonable Proposal,
and therefore an Order was given to bring her to
Town, when News was brought that she was come
of herself, to learn the Cause of *Aimander*’s Arrest.
The King therefore commanded her to be brought
before them, but without any Violence, there being
none who had accus’d her of any Crime.

AS soon as *Rothilda* appear’d, the King spoke to
her himself in a most gracious Manner. ‘ *Rothil-*
‘ *da*, we have sent for you to know what pains
‘ you would be at for the Discovery of the Murder
‘ of *Zelmanedes*.’ ‘ Royal Sir, said *Rothilda*, Time
‘ has not so worn the Love of *Zelmanedes* from my
‘ Heart, nor an After-marriage made me so for-
‘ getful of my Duty to his Memory, as that I
‘ would decline the utmost Pains, or refuse to be
‘ at any Expence in my power, to bring to light
‘ his Murderers, and to procure to them the just
‘ Reward of their Wickedness.’ But, said *Hiarbes*,
‘ What if your Husband be the Murderer of your
‘ Husband? can you give up living *Aimander*, to
‘ revenge dead *Zelmanedes*?’ Those Words so as-
tonish’d *Rothilda*, who had heard nothing of the
Trial, that she remain’d for some time like one in

a Trance. But recovering herself as well as she could, she answer'd, after a Flood of Tears, 'The Gods forbid, most gracious King, that ever I should hear that the Murderer of *Zelmanedes* should have lain in the Bosom of *Rotbilda*. But if Heaven has suffer'd my Innocence to be so mock'd, and made my Bed a Sanctuary for so bloody a Guest, I may complain that the Gods have taken pleasure in making a poor innocent Woman a Monument of their Wrath, and a Spectacle of Misery. But what to reply to your Majesty, if this is the Case, I do not know. Should I pass over, without a just Repentment, the Murder of *Zelmanedes*? his Ghost might accuse me, in the World of Spirits, of Ingratitude for his kind Love in this. Should I consent to the Death of *Aimander*? he is my Husband, as well as the other was. Shall I say, that *Zelmanedes's* Blood shall not be aveng'd? the Heavens would condemn me as an Enemy to Justice, and a Countenancer of Murder and Violence. Shall I say that *Aimander's* Blood should be shed? the World will censure me as the Murderer of my Husband. Shall I plead for my Husband *Aimander*? then I do injury to the Memory of my dear *Zelmanedes*. Shall I plead against *Aimander*? then I plead against myself. If I say *Aimander* shall live, I keep in my Bosom the Murderer of my Husband. If I say he shall die, then I murder my Husband. I have then nothing left, in the wretched State to which I am reduced, but to lay my Hand upon my Mouth, and leave your Majesty and your honourable Judges, to determine as your Wisdoms shall think fit; and have nothing left to do, but to bemoan my own miserable State, whatever may be the Result of the present Council; and must resolve to feed upon those bitter Morsels which the
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‘Heavens have carved for me, as my daily Bread.’ These Words of *Rothilda*, utter’d with an Air of Innocence and Modesty, but with such unaffected Grief, convinced the King, and all the Court, that *Rothilda* had no hand in the Guilt of which the others were convicted, and made all who heard her pity her present Condition. But that nothing might be omitted to justify her Innocence, or to confound her if guilty, *Aimander*, *Lupero* and *Veraglio* were again brought into Court, who with one joint Consent avow’d her Innocence of the Murder of *Zelmanedes*; and each of the Assassins declar’d that *Aimander* had, both before and after the Perpetration of that wicked Fact, express’d his Apprehension of her coming to the Knowledge of it, as much as the discovering it to a Judge. *Aimander* himself, with a Sincerity to which he seem’d to have been a Stranger in the former Part of his Life, gave such an Account of her Love to *Zelmanedes*, and of her virtuous Behaviour towards himself during the Life of her first Husband, that the King and the Judges acquitted *Rothilda* of any Knowledge or Consent to the Murder.

BUT now a new Scene open’d, which shew’d the Justice of *Hiarbes*, and his Regard for the Happiness of his People.

BALDAR, hearing of *Aimander*’s being arrested, and carried to *Cirta*, and knowing that it was the Effect of the Letter he had given to *Simonides*, made what haste he could to Court, and arriv’d just in time to hear *Rothilda* acquitted of the Crime of her Husband’s Murder. The poor Man seeing with what Patience and Concern the King listen’d to that Affair, thought he had the fairest Opportunity to represent his Cause; he therefore thrust himself as near as he could to the King, and as soon as he thought he could be heard, falling on his Knees, call’d out,
Jus-

Justice, O King. *Hiarbes* hearing the Words, order'd way to be made for him, and, as soon as he was near, ask'd who he was, and against whom he demanded Justice. ' I am, (said he) the poor Man *Baldar*, whose Cause *Harismal* told you of some time ago. *Harismal* (said the King) has spoken to me of several Men, and different Causes; but who among them thou art, or what Cause thine is, I know not. I am (reply'd *Baldar*) the poor Man who was Tenant to *Zelmanedes*, and then to *Aimander*, whose Daughter *Aimander* ravish'd, had himself beaten, and his Lease taken from him by Ruffians, and then threw him out of his Farm; all which I made Complaint of to *Harismal*, who said he had represented it to you, O King! I waited long for Redress, but after many fair Speeches I was turn'd off with Threatnings.

ALTHO' this Address of *Baldar* was not accompany'd with that Turn of Phrase fit for a King's Ear, yet *Hiarbes* finding in it a plain Honesty, resolv'd to mind the Matter of the Complaint more than the rude Manner in which it was deliver'd. And therefore turning to *Aimander*, he ask'd him what he had to object against this new Charge. *Aimander* considering that a Charge of greater Secrecy had been prov'd against him, and that it was in vain to put off this Accusation with any Glosses, since he stood convicted of Murder, frankly own'd the whole. Then the King, with a severe Aspect, turning towards *Harismal*, ask'd him, in a Tone which made him look pale, how he came to abuse his Confidence, and to keep back the Complaints of his Subjects from him; and to deceive the poor Man, by pretending to have represented his Case to him when he never had spoken to him one word of it? *Harismal*, who was not sure but the Letter he had written to *Aimander* might be found and
pro-

produced against him, durst not deny his Knowledge of *Baldar*, and his Case; but pretending he had conceal'd it with a design to persuade *Aimander* to make Satisfaction to *Baldar* and his Daughter, without giving his Majesty the Trouble of it. *Hiarbes*, altho' otherwise of a mild Disposition, could not with patience hear him varnish over his Breach of Trust with the Colour of easing him of Trouble, and therefore before the whole Court he thus spoke to him: 'Your Offence, *Harismal*, carries
' in it a Complication of many Faults. You have betray'd the Trust I repos'd in you, you have hazarded
' my Honour, scandaliz'd my Government, deceiv'd
' this poor Man, countenanc'd his Daughter's Ravisher, and taken upon you, in my Name, and under
' my Authority, the Patrociny of Oppression. As my
' Secretary, you ought to have consult'd my Honour,
' and the Good of my Subjects; and to have communicated the Knowledge of their State to me:
' but, on the contrary, you have not only neglected to inform me of their just Grievances (which
' is a Fault I shall not easily forgive) but you have
' industriously block'd up the Passage to any other
' Means they might attempt to give me knowledge of their Wrongs; by which you have
' brought me under the hazard of being reputed
' either an inaccessible and froward Prince, who
' am above doing Justice to my Subjects; or of a
' careless one, who am unconcern'd at the Sufferings of the Oppress'd: or, which is worse, you
' have brought me in danger of being thought a
' Tyrant, who connive at, or countenance Injustice and Oppression. Thus have you brought
' Scandal upon my Government, as not being able
' or willing to protect the Innocent from the Insults of their more powerful Neighbours; and
' have disgraced the Post I trusted you with, by
' your

your Falshood and Dissimulation; and, by your base Treatment of this poor Man, you have discourag'd others, in his, or the like Circumstances, to have recourse to me for Justice, which your Behaviour towards this Man made them despair to obtain. But I shall take such Course in this Matter, as shall let all *Numidia* know, that I am no Encourager of Oppression in the greatest of my Servants.' Having said this, he order'd the Captain of his Guard to take *Harisinal* into Arrest, and to confine him to his House.

THE next day *Aimander*, *Lupero* and *Veraglio*, were brought from Prison to receive Sentence; which having been agreed upon by the Judges, with the King's Approbation, was then read to them as follows: That whereas *Aimander* had suffer'd his Eyes to ensnare his Heart to those unclean Lusts, from which all the Wickedness he had been condemn'd for had flow'd, that therefore his Eyes should be pick'd out by the Hand of *Lupero* upon the Scaffold: That his Hand, which had written the wicked Letter, should be cut off by *Veraglio*; so that those two might be Instruments of his Punishment, as they had been of his Crime. And afterwards his Head should be sever'd from his Body by the Hand of the common Executioner. That his proper Estate (except such Part of it as had been settled as a Jointure upon *Rothilda*) should be divided between *Baldar* and his Daughter *Diana* in equal Moieties, and that Division to be made over to them under the great Seal.

LUPERO and *Veraglio* were sentenc'd (after they had thus treated *Aimander*) to have their right Hands cut off with a Saw, and then to be strangled to death upon Gibbets. Then that all the three Heads should be set upon Poles, *viz.* the Head of *Aimander* in the Market-Place of *Cirta*, with this
In-

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Inscription, *For Blood and Lust*; and those of the other two in the publick Market-Place of *Bona*, together with their Hands, to which Stiletto's were to be chain'd, over which was written, *This is the Reward of Murder.*

AS to *Harismal*, the King turn'd him out of his Office, and the Court declar'd him incapable of ever enjoying any Place of Trust in the Kingdom, and fin'd him in half the Value of his Estate, which was to be applied to charitable Uses. A Proclamation was likewise issued forth, declaring, That whoever, of what Degree or Quality soever, had cause to think, that he was injur'd by the inferior Judges, should make Application to the King himself; and that they might have an Opportunity of doing it, without Charge or Loss of Time, he appointed stated Times for visiting the several Provinces of his Kingdom, that he might see how Justice was administer'd, and made an Edict by which all Judges who should be convicted of Bribery, should not only be degraded from their Office, but punish'd according to the Nature of their Offence. And that no Subject should be hinder'd from preferring any Petition, the King appointed proper Officers, with Boxes open at top, into which any one might put a Paper, which could not be taken out till the Box was open'd in his Presence. And altho' an indolent Prince would have thought this a Toil too great for a King to go thro', this excellent Prince took pleasure in making the Nation happy, and spar'd no pains to promote Trade, encourage Husbandry, improve Arts, protect the Innocent, and to punish the Guilty.

IN this happy State was the Kingdom of *Namidia* for some time under the auspicious Reign of the wise *Hiarbes*. But alas! that Happiness was too great to be lasting, and that King too good to live

live long : For after he had reigned ten Years he was snatch'd away by Death, and with him died the Peace and Prosperity of *Numidia*. The universal Mourning for the Death of *Hiarbes* was not so much known by the Apparel, as in the Faces of all Ranks and Degrees of People. Never was a more general Sorrow for the Death of one Man, nor was it without reason that the People mourn'd, for they reckon'd his untimely Death a Presage of some uncommon Calamity, as indeed it prov'd. For, no sooner were the Funeral Rites perform'd with royal Pomp, but *Vorolandes*, the deceas'd King's Unclé, (one whose Abilities would have fitted him for Government, if his Ambition had not blinded his Judgment) claim'd the Regency as his due, by Proximity of Blood, which was allow'd him in a general Assembly of the States, and he was proclaim'd *Guardian* of the young King and his Brothers, and Protector of the Kingdom. Queen *Lomirilla*, who was extreamly griev'd for the Loss of her Husband, acquiesced in the Determination of the Convention, and accordingly deliver'd the young King *Mefanes*, with his Brother *Juba*, into his Hands, but begg'd that he would leave *Hiempsal* with her, both on the account of his tender Age, (he being but three Years old) and likewise out of regard to her present Circumstances, to help to divert her Grief in some measure, which *Vorolandes* could not well refuse, and therefore consented to, leaving also the Princess *Rosalinda* with the Queen on the account of her Sex.

ABOUT two Years were spent in new-modeling the Places of greatest Trust, which he did so far degrees, that the Generality took no umbrage at the Changes he made, upon different Pretences ; in the main, his Government was unblameable, and his Behaviour towards the two Princes

was without Fault. Yet there were some Persons of greater Penetration, who look'd with a jealous Eye, upon his laying aside the old trusty Servants of the Crown, who were Men of known Abilities, and putting his own Creatures in Offices of the greatest Importance. But, as that was in his power by Law, they said nothing of it, unless it were in Confidence to very few.

VOROLANDES, knowing that at the Age of 15, the young King was, by the Law, deem'd to be of Age to appoint his own Ministers, saw that he had but six Years to hold the Regency, (the King having been nine Years old at the Demise of his Father;) and his Ambition prompting him to hold the Reins of the Government, during his Life, he began to contrive Means to bring it about. But finding it impracticable whilst the Princes were alive, his lust of Power prevail'd so far, as to make him form a design of putting them to death, but in so secret a way, that he might not be suspected of it.

AFTER he had new-model'd the Kingdom, and had all Places of Importance in the power of his own Creatures, and had the Army especially under such Officers, as ow'd their Promotion to him alone, he set about his traitorous design of murdering the two eldest Princes *Mesanes* and *Juba*, reserving *Hyempsal* to a more convenient Opportunity. Having therefore provided a Poison, whose slow but sure Operation might pass for some natural Disease, he secretly agreed with *Lamedor* one of the King's Cooks, to infuse it into some Mese which was to be serv'd up to the King and his Brother, which he, by *Vorollander's* Promise of a rich Reward, undertook to perform.

BUT whilst he was meditating the Death of those innocent Princes, an Adventure happen'd

which

which gave them a short Reprieve. For, the very day before *Lamedor* had promis'd to the Regent to put his Wickedness in execution, as *Mefanes* and *Juba*, accompany'd by *Lamedor's* Son, a Boy about their own Age, had retir'd from their other Attendants to shoot at Birds in the Skirt of a Wood not far from the Palace, a Bear, coming out of the Wood, seiz'd *Lamedor's* Son; which the young King seeing, by an heroic Courage above his Age, having his Bow ready bent, shot the Bear into the Eye, so that she fell down dead, and left the Boy with only a slight Wound in his Thigh.

THEY were no sooner come home, but *Lamedor's* Son told his Father of the Danger he had escap'd by the Address and Resolution of the young King; which gave such a Turn to his Mind, that after a serious Soliloquy, about what he had undertaken, he resolv'd rather to leave the Kingdom, where he knew he could not be safe after having disappointed *Vorolandes*, than to be guilty of a Crime which had so many Aggravations in it. Having thus determin'd to run all hazards rather than to be such a Villain, he went secretly to the Queen, and disclos'd all that he knew of the Plot against the Lives of the Princes, and upon his Knees begged Pardon for having once consented to so heinous a Parricide.

LOMIRILLA, astonish'd to the last degree at this horrid Treason, sent for me, whom she knew to be faithful to the true Blood of *Hiarbes*, and, having imparted to me what *Lamedor* had discover'd to her, desir'd my Counsel and Assistance.

I WAS struck with Horror at the Wickedness of the Regent; but, considering that we had only one Witness of the Design; and that *Vorolandes's* Power would easily counterballance all the Interest we could make to get the Princes out of his hands,

after mature Deliberation, I told the Queen, That I was extremely griev'd to think, that in all Probability *Mefanes* and *Juba* were irretrievably loft, there being no Pretence for taking them out of the Regent's hands, but by calling an Assembly of the *States*, which was High Treason to do without his Authority. And, when they were assembled, if the true Cause ſhould be laid before them, and not ſufficiently prov'd, they who would accuſe *Vorolandes* of ſo unnatural a deſign, which they could not make good, would only expoſe themſelves to his Rage, and the Rigour of the Law. I therefore advis'd her Maſteſty to ſecure *Hyempſal* from the Danger to which his Brothers were expoſ'd; and in the mean time I would conſult with ſome truſty Friends about the Means of reſcuing the two royal Brothers from the Death which threatned them.

ALTHO' it was with inexpressible Grief that the Queen ſaw her ſelf in danger of loſing her two eldeſt Sons, yet finding there was too great Appearance of it, ſhe told me, with a Flood of Tears, that ſhe would come into any Meaſures I ſhould propoſe for the Safety of *Hyempſal*, but begg'd that I would not give up the two young Princes, but uſe all Methods for ſaving their Lives; which I promis'd to do, altho' in truth I had no hopes of being able to effect it.

BUT ſoon afterwards Providence afforded us Means of reſcuing *Hyempſal* from the Tyrant's Cruelty, which was thus brought about. I had a Son of the ſame Age with him, and not unlike the Prince. This Child, whoſe Name was *Melmedor*, being ſeiz'd with a violent Fever, the Phyſicians gave me little Hopes of his Life: I therefore propoſ'd to the Queen to change Sons with her, chuſing to run the hazard of his Life by *Vorolandes's* Treachery, if he ſhould recover his Health, rather than

than the Male-Issue of the great *Hiarbes* should fail.

THE Queen having approv'd of the Proposal, I communicated it to my Wife, and likewise (by the Queen's Permission) to *Adromedal* and *Beruthan*, two Lords of entire Fidelity to the royal Family: And having convey'd my sick Child to the Queen's Apartment by Night; the two Lords going thither by Appointment; the Queen, taking *Hyempfal* in her Arms, and having kiss'd him many times, she deliver'd him to me with these Words, which she could scarce pronounce for Tears.

‘ *MEROBANES*, I deliver into your hands,
‘ and commit to your trust, the dearest Jewel I
‘ have left, my Son; and, O ye Gods! I am afraid,
‘ my only Son, and, which is more, the only Son
‘ of *Hiarbes*, once mine and your gracious Lord
‘ and King. I recommend him to your Care, to
‘ be educated as your own, till Heaven, which now
‘ frowns upon the royal House of *Numidia*, shall
‘ think fit to smile upon us. And you *Adromedus*
‘ and *Beruthan*, I call you to witness of the Trust I
‘ now repose in *Merobanes*: That if it shall please
‘ the Gods to raise *Hyempsal* to the Throne, when
‘ you and I shall (by the Cruelty of the Monster
‘ *Vorolandes*) be depriv’d of his elder Brothers, ye
‘ may declare that this is the lawful Son of *Hiarbes*,
‘ and the rightful Heir (after *Mesanes* and *Juba*)
‘ of the Crown of *Numidia*, whereof this Mark of
‘ a Cross upon his right Arm, shall hereafter be a
‘ sufficient Evidence.

Having said this, she shew'd the Mark with which he was born ; and then kissing him with great Tenderness, she kneel'd down, and lifting up her Eyes to Heaven,

O thou eternal Being, said she, by whose un-
trouable Providence all human Affairs are govern'd,

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take this Infant under thy Protection, and let thy Favour be his Sanctuary against the bloody Cruelty of Vorolandes. But if thy unsearchable Wisdom has decreed that this poor Child shall, with his Brothers, become a Prey to that unnatural Monster, let the Hand of Death first close my Eyes, that they may not behold such Misery and Desolation. Having finish'd these Words, she rose from her Knees, and having deliver'd a Deed of Trust (in her own Hand-writing, and witness'd by *Adromedal* and *Beruthan*) into my Hands, she retir'd suddenly into her Closet; and we taking the Prince, convey'd him secretly to my House, where, under pretence of Air, we put him in a private Room in another part of the House separate from that *Melmedor* had lain in.

THE next day the Report was spread that *Hyempsal* was suddenly taken ill. *Vorolandes* went, among the first, to visit him, and the King's and Queen's Physicians were call'd to consult about his Indisposition. The Chamber was so dark that even the Women who attended him did not discover the Deceit: and the Queen, who, the better to carry it on, never stirr'd from him, by her Presence hinder'd every one from bringing any light so near as to make any discovery, if there had been a Suspicion of it, which there was not.

IN two days, my Son dying, it was believ'd by all *Numidia* (except us who were in the Secret) that *Hyempsal* was dead. Nor was there occasion for the Queen to feign a Sorrow which she did not feel; for, altho' she had no reason to lament the Death of *Hyempsal*, the too apparent hazard of his two Brothers, which she did not see any way to prevent, gave her sufficient ground for real Grief.

VOROLANDES, inwardly rejoicing that Heaven (as he imagin'd) had taken the only Obstacle, which was not immediately in his power, out of his way to the Throne,

Throne, made great preparation for a magnificent Funeral; and the Queen had taken care to have the Corps put suddenly into the Coffin, under pretence, that whilst it was in a condition to be seen, she could not leave the Chamber. And thus, without the least Umbrage given, the Funeral was perform'd with great Solemnity.

IN the mean time, under pretence of my Wife's having dream'd that her Son would recover if he were carried into the Country, I remov'd the young Prince (now no longer *Hyempsal*, but *Melmedor*) to a Country-House of mine, about a hundred Furlongs from *Cirta*, where I left him with my Wife, and a few Servants, and return'd to comfort *Lomirilla*, and to contrive, if possible, a way to save *Mesanes* and *Juba*. But all my endeavours were in vain; for two Months were scarce past, after the suppos'd Death of *Hyempsal*, when the Alarm was given, one Morning, thro' the Palace, that the young King and his Brother were found dead in their Beds.

VOROLANDES pretending to bestir himself with more than ordinary diligence, call'd the Physicians to view the Bodies, order'd the Guards to be doubled, and all the Officers belonging to the Princes to be assembled, and strict search to be made for the Parricides. The Physicians seeing no Wound upon their Bodies, but the Blood settled in both their Faces, declar'd it, as their Opinion, that they had been stifled to death with some Cloth or Pillow. The Servants being all order'd to appear, *Rubeno*, a Groom of the young King's Chamber (who had lately been put into that Office by *Vorolandes*) was missing. An Order was immediately issued to stop all Passengers, except such as had *Vorolandes*'s Passport. Many Conjectures were made upon this Murder; and there wanted not numbers who thought the Regent was deeply con-

cern'd in it; but as there was no Evidence of it, it was dangerous to say what People thought.

THE Tyrant having thus far succeeded in his Villany, disdain'd the title of Regent or Protector: and being, as he believ'd, the only Male-Branch of the royal Family, he did not look upon the Princess *Rosalinda* as likely to be in a condition to snatch the Crown from him. But, because by our Constitution a Female is not barr'd the Succession, he had form'd a design to marry the Princess to his Son; and then to take upon him the title of King, which he believ'd no body would oppose.

HAVING let the Queen have, what he thought, sufficient time to deplore the untimely Fate of her Sons, not dreaming that she had any Suspicion of him, he paid her a Visit, where, after some very unwelcome Compliments of Condolence, and Protestations of Respect to her Majesty, and Regard for the Interest of her and the Princess her Daughter, he introduced a discourse of the Interest of the Kingdom of *Numidia*; shewing the great Care that Princes ought to take in making Alliances, especially those by Marriage, with such *States* as were agreeable to the Genius of their own People, and consistent with the Safety and Advantage of their Subjects: And so, by degrees, he brought in a discourse of the Princess; and having shew'd the Inconveniences which might happen by an Alliance with some *States* which he knew the *Numidians* had no liking to, he told her he had found out an expedient to prevent any Evil which might happen of that kind, and would be no less honourable to the Princess, than advantageous to the State; and therefore he hoped, from her Majesty's Wisdom, that she would readily come into it: and then he proposed a Marriage between his Son *Perimelech* and the Princess *Rosalinda*.

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THE Queen was not only inwardly fretted at the Insolence of the Proposal, and more at the manner of it; but, as you may well imagine, hated the very Sight of the Butcher of her Children; but being a Lady of consummate Prudence, she kept such guard over her Passion, altho' with great difficulty, that she bewray'd no Jealousy of his Treason. She told him, That for the Reasons he himself had assign'd, she would not take upon her to treat of a Marriage for *Rosalinda*; for whatever Right she might have claim'd over her as her Daughter, yet since by the cruel Murder of her Brothers, she was now *lawful Queen of Numidia*, she could not answer treating of a Marriage for her (with no greater Authority than his) who was only Regent, and, as such was subject to the controul of the States; and they might justly complain of her, if she should dispose of their Sovereign without their Consent; especially if she should give way to her marrying her own Vassal and Subject, when there were so many Kings and sovereign Princes, besides those he had named, who would be proud of the Alliance, and with whom she might make a Marriage much more to her Daughter's Honour, and to the Advantage of the State. Besides, she said, the Queen was but a Child, and as, in an Affair of that Consequence, it was but reasonable that the Parties should, at least, be consulted; it was too soon either for her Daughter or his Son to marry, neither of them being capable to give their Consent, lest they should be precipitated into Obligations which might prove inconvenient, perhaps intolerable to one or other of them, and probably to both.

ALTHO' *Vorolandes* could not but own that there was a great deal of Reason in what the Queen said, yet her asserting the Daughter's Right to the

Crown, and treating his Son as her Vassal, gall'd him to the Heart. But as he knew well that the Law was on her Side, and that she had a strong Party for her among the old Nobility; he dreaded calling a Convention of the States; and therefore he dissembled his displeasure, and seem'd to acquiesce in the Reasons she had given for delaying any further discourse of the Marriage, and took leave of the Queen with all shew of Respect, intending to go another way to work to compass his End, being determin'd that a simple Girl should not oppose his Ambition, since so many hopeful young Princes had not been able to do it.

HAVING tried in vain, by secret Emissaries, to persuade the Queen into his Measures, he caus'd false Reports to be spread, as if she were underhand carrying on a Plot of marrying her Daughter to a *Roman Senator*, in order to bring *Numidia* again under the Yoke of that People who had kept them so long in Subjection. Not that there was the least Foundation for such a Story, but that he might have a Pretence for confining both the Mother and Daughter, under colour of preventing the Intrigue of the one, and securing the other from Violence; altho' all People of Sense saw thro' his Design.

DURING this Confinement he labour'd all he could to cajole or frighten the Queen into his Measures: But finding her firm in her Resolution, and that she still press'd for a free Assembly of the States, he gave her to understand, that he was King of *Numidia*, and since she had refus'd the Honour of his Alliance, he would reign in spite of her and the States; and if she and her Daughter were afterwards treated after another manner than they had hitherto been, she might blame her Obstinacy.

And

And then he went out of her Chamber, without so much as making her a Bow.

LOMIRILLA knowing by what he had done, what he was capable of doing, began to apprehend some Attempt upon her Daughter's Life; for as to her own, she was very indifferent about it. This Thought griev'd her to the heart; but being allow'd to see no Company, but such as *Vorolandes* pleas'd; and not knowing any one whom she could trust to carry a Letter to me, being so tender of my Safety, that she would not hazard the Miscarriage of a Letter, which, at that time, would have cost me my Life; she had no Comfort but Prayers to the Gods for the Safety of *Hyempsal* and *Rosalinda*, and almost abandon'd herself to Tears and Lamentations: and the pretty Questions of the dear *Rosalinda* rather increas'd than diminish'd her Sorrow.

WHILST she was one Evening in this Entertainment, *Abosiris*, to whose charge the Regent had committed her and her Daughter, came, as he us'd to do, with great Respect, to know at what Hour she would have Supper; and finding her all in Tears, and no body in the Room with her but the Princess, he fell upon his Knees before her, and begg'd of her to comfort herself with the Assurance that he would either set her at liberty, or perish in the Attempt.

THE Queen was surpriz'd at this Promise, and looking earnestly upon him, '*Abosiris*, said she, 'is it possible that an Officer trusted to guard me by *Vorolandes*, should have the goodness to pity my Misfortune, and that poor Child's Innocence.' Madam, replied *Abosiris*, when I list'd myself in the Army, it was to serve my Country rather than the Regent, and like a Man of Honour, not like a Hangman. And altho' I should, without doubt,

obey him in all lawful things, I am sure he has no Right to command me to keep your Majesty and the Princess in Confinement. My Father was an Officer under our good King Hiarbes, and it is his Commission, which I was oblig'd to purchase, altho' he resign'd it in my favour. And I am not so ignorant of the Laws of my Country, but I can make a difference between a Regent acting by Law, and under the Authority of a Sovereign, who is a Minor; and a Tyrant, who without, nay against Law, keeps his Sovereign and mine in Confinement: So that my Conscience and Honour are safe before Heaven and Earth; and therefore I beg of your Majesty to trust the Promise I again repeat, either to rescue my dear young Queen, and your Majesty, from the Power of Vorolandes, or to lose my Life in the Attempt.

ABOSIRIS spoke these Words with such marks of Sincerity, that the Queen gave intire credit to him; and giving him her Hand to kiss, told him that she would resign herself to his Conduct; assuring him, that if he could convey her to *Mauritania*, he should have no cause to repent the loss of his Commission in *Numidia*. But because she was afraid of falling into the Tyrant's Power a second time, if she should make the Journey by Land, she advis'd him to consult me, and gave him a Letter to introduce him to my Confidence.

THE generous Captain took his Opportunity to deliver the Letter to me himself in the most secret manner; and when he told me whose Son he was, and after what manner he had obtain'd his Commission, I made no difficulty to confide in him, and undertook to get a Frigate ready against the Night he appointed. Then he told me all that I have related to you concerning the Queen and *Vorolandes*, and told me that about two Hours be-

fore Midnight, the Night agreed upon, he would be at a certain Place which I named to him, with the Infant Queen (as he call'd her) Queen *Lomirilla*, and the only Woman of her own, whom *Vorolandes* had allow'd to stay with her, together with two Soldiers whom he was oblig'd to trust.

I SOON procur'd the Frigate, well mann'd and victual'd, against the time appointed; and having a Boat prepared to carry them aboard, I went to the Place, whither *Abosiris* came, carrying the Princess in his Arm, and with the other Hand leading the Queen. The Lady follow'd them, and the two Soldiers were loaded with Baggage, altho' the Queen had brought nothing with her, but what she could not well be without.

ALTHO' I was assured of the Honesty of my Boat's Crew, yet I made no civilities to the Queen that could discover who she was; but having handed her into the Boat with all their Company, I went in with them and convey'd them to the Ship, which waited about a Mile from the Shore; and seeing the Queen settled in a convenient Cabin, I staid in conversation with her till the Ship was under sail, and then the Queen doing me the Honour to embrace me, and having recommended her dear *Hympsal*, I kiss'd the Princess, and took leave of the Lady and *Abosiris*, and getting into my Boat, I came ashore. Alas! that was the last time I saw that good Lady, or her dear Baby, nor did we ever hear more of any of them.

AT these Words *Merobanes* was surpriz'd with extreme Grief, and *Calomander* being much concern'd, endeavour'd to comfort him, by alledging Instances of Persons having escap'd great Dangers at Sea. I myself have seen many such Examples, said *Merobanes*, but what deprives me of all Hopes is, that it is not likely that the Queen and her Daugh-

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Daughter could have come alive upon any Island in these Seas, or upon any Part of the Continent either in *Africa* or *Europe*, and not have had an Opportunity in eighteen Years, to have given me notice of what part of the World they were in.

CALOMANDER finding too much appearance of Truth in his Reflection, thought it the best way to divert him, by shewing him some of the Improvements about his House; and therefore, telling him that he would not fatigue him too much at once, altho' he was desirous to hear the Conclusion of his Story, he propos'd to defer the rest of it to the next day, and so they went to see a fine Breed of Horses of different kinds, which *Merobanes* seem'd highly pleas'd with, especially the *Arabian*, altho' *Calomander*, either out of complaisance to his Guest, or really because he lik'd them best, gave the preference to the *Barbs*: which *Merobanes* perceiving, told him he had a Couple of *Numidian* Horses aboard, which he thought better than those he had, which he beg'd him to accept of for Breed; and accordingly they were order'd ashore the next day. And *Merobanes* having told *Calomander*, that there were three young Noblemen in his Ship, whom he did not care to leave alone till he should begin his journey for *Corinth*, (as he propos'd to do in a few days) *Calomander* told him, if he pleas'd, he would himself go aboard with him the next morning, to invite them to his House. *Merobanes* consented, provided he would dine aboard; and, *Calomander* having accepted the Invitation, the Admiral sent an Excuse to his Friends aboard, for his staying ashore that night; and *Calomander* sent his Compliments to them, telling them, he would come himself, and invite them to his House.

AFTER *Calomander* had shew'd his Guest his Horses, he likewise shew'd him a fine Pack of Hounds; and, finding that he was fond of Hunting, he appointed a Hunting-Match the next morning betimes, before they should go abroad; but, as Game was in great plenty in his Parks, he order'd his Keepers that evening, to shoot a dozen good Bucks, and half a dozen Stags, to be sent aboard the Fleet by break of day; and, having walk'd about with *Merobanes* till the Sun went down, they came back to the House; where entertaining themselves with *Calomander's* Lady till Supper, and drinking a cheerful Glass after it, they went to Bed early, and got up by break of day, to go to the Chace.

THEY spent the Morning very agreeably, and having run down a Brace of Bucks, came back to Breakfast; and then *Merobanes* having, the night before, beg'd the honour of *Calomander's* Lady's Company to dine with him, they all went aboard, by noon, in the Admiral's Boat, which he had order'd to attend him at the end of the Avenue.

CALOMANDER's Lady was receiv'd by *Merobanes*, and the young *Numidian* Noblemen, with great Civility; and the Admiral presented his Friends to *Calomander*, who made an apology to them for not having invited them, as not having known, that Persons of their Quality had been in the Fleet. But, he hoped, they would honour him with their Company, and partake of the Diversions of the Country, and such Entertainment as his House afforded.

THE *Numidians* made suitable Returns to this Civility; and *Calomander* made the same Invitation to the principal Officers of the Fleet, whom the Admiral had call'd aboard him, to do honour to his Guests.

THEIR

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THEIR Entertainment was very sumptuous, and very elegant; and the Admiral had great Variety of the choicest Wines, and Sweet-meats of several sorts: Infomuch, that *Calomander's* Lady declar'd, she had never seen a genteeler Dinner in all her Life. *Merobanes* said, He was glad there was any thing to her liking; but he could not tell how to make an Entertainment for my Lord *Calomander*, who had, unknown to him, sent aboard Provision for his whole Fleet.

THE Day happening to be very fair, *Merobanes* made the whole Fleet weigh anchor, and sail to and fro, for an hour or two, to the great satisfaction of *Calomander's* Lady, whom *Merobanes* complimented upon her bearing the Sea so well. And thus, having spent the Afternoon in the most agreeable Conversation, all the Musick of the Fleet playing the whole time, *Merobanes* order'd the two Horses he had given *Calomander*, to be brought upon deck, which were two of the finest he had ever seen in his whole Life; and, having order'd them to be carefully put into a Boat, they were sent ashore, *Calomander* sending one of his Servants along with them; which being done, *Calomander* and his Lady, accompany'd by *Merobanes* and the three *Numidian* Lords, went in the Pinnace, as they had come; such of the Officers of the Fleet, as could be spar'd, promising (by *Merobanes's* permission) to come next day to dine at *Calomander's* House. And thus, this noble Company went ashore, *Calomander* and his Lady expressing great Satisfaction in that day's Entertainment.

THEY pass'd the evening, till Supper-time, in shewing the Gardens, and Beauty of the House, to the Strangers; who, being all Gentlemen of polite Learning, and good Taste, were much pleas'd

pleas'd with every thing they saw, and prais'd the *Grecians* for their noble Genius, and for their having improv'd all Arts and Sciences to such perfection, that all the World was fond of learning from them; and even proud *Rome* was barbarous, before her Sons were civilized by their acquaintance with *Greece*.

' IT is true, said *Calomander*, That, in former times, *Greece* was famous for great Men of all Professions; and that our Country, small as it is, made a very considerable Figure in the World. But we must not forget, that we owe a great deal to *Africa*, since our great *Lycurgus* was enabled, by his acquaintance with *Egypt*, to frame those excellent Laws, which have rais'd our name so high in the World. And, it must also be allow'd, that, both for Arts and Arms, your *Juba's* and *Massanissa's* did not yield to our greatest Heroes; and that there have been as great Men among the *Carthaginians*, as any the World ever saw. But as States, as well as private Families, have their Flux and Reflux, which I take to be owing to Providence, for the reward of Virtue, and Punishment of Vice, Success and Greatness are not entail'd upon any Nation, but one rises upon the Ruins of another; and, sometimes, by unexpected Incidents. And, altho' Fortune is generally said to rule the World, it seems to me very plain, that there is an overruling Hand, which, for wise Reasons, (altho' not always plain to mortal Eyes) turns the Course of Affairs here, into Channels least expected; and brings the Counsels of Princes to nought, and makes the Devices of People of no effect.'

' I SHOULD be of your opinion, said *Me-robanes*, if we did not see wicked Men prosper, whilst the Virtuous are undone; that there have
' been

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‘ been good Men under such Misfortunes and Calamities ; that, if Mens Actions were to be judged by their Success, they might have been reputed the most wicked Men of the Ages they lived in ; whereas others, who were at no pains to conceal their open Contempt of the Gods, and violated all the Rules of Morality, have had a most amazing Run of good Fortune ; and the greatest Villanies have prospered in their hands. I need not give Instances of these : You are too well acquainted with History, to be ignorant of the truth of it. And there seems to be a great deal of Reason in that Thought of the Poet,

*Licinus in a Marble Tomb is plac'd ;
Cato's is poor, Pompey with none is grac'd ;
If there be Gods, those Gods are blind at least. }*

‘ IT is true, replied *Calomander*, that what you now say, has been a standing Objection against Providence. Nor do I dispute the Facts, that there is sometimes a just Man that perishes in his Righteousness, and a wicked Man, that prolongs his Life in his Wickedness. But I cannot allow that to be a reasonable Objection against Providence ; because, sometimes, it is not true, when it is thought, that good Men are unhappy, and wicked Men prosper. Our Judgment is mistaken, very often, in the quality of Persons ; we may believe one Man good, when Heaven, which sees within him, abhors him as an Hypocrite ; whereas another Man, whom we, upon false Appearances, may censure as wicked, may be a righteous Man. Besides, Events, which we judge prosperous or unhappy, are often misrepresented. Things which, at first glance, have been thought great Calamities, have, by the wise Dis-
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rection of Providence, prov'd the happiest Events that could have fallen out; whereas, other Incidents, which were judg'd to have been greatly to the benefit of some Persons, have been the occasion of their Destruction.

BUT, because I will not deny that real good Men have suffered substantial Evils, either in their Estates, or Persons, as good Kings have been murdered or dethroned by wicked Rebels; whilst those Miscreants usurp'd their Thrones, and have flourished in Wealth and Power: But, who knows, but Providence order'd that as a Punishment for the general Corruption of a sinful Nation? And as the depriving a Kingdom of a good King, especially in a violent, treacherous manner, and the setting Usurpers and Tyrants in the Throne, is one of the greatest Curses a Land can undergo, it is very consistent with the Belief of Providence, to imagine, that such Judgments are sent for the degeneracy of a Nation; especially considering, that the good Man himself shall be recompens'd in the next World, for any harsh Usage he may meet with here. So that I cannot think Providence is less concern'd in the Government of the World, altho' I see wicked Men abuse their Free-will to afflict the Virtuous; or, that a good King suffers, to plague a sinful Nation. These are but Fatherly Corrections; and (if we could see into the secret Springs of the Orders of Heaven) we should perceive, That God *has made every thing beautiful in his time, — — — altho' no Man has found out the Work that he makes, from the beginning to the end.* And, I think, it is the most comfortable Truth a Man can know, especially in bad times, That there is a just and wise Being, who governs the World; and, altho' he suffers
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‘ ſucceſſful Villany, for a while, will ſupport good
‘ Men under it, and reward their Patience in bear-
‘ ing it.

‘ WHAT you advance, ſaid *Merobanes*, is ſo plea-
‘ ſing and profitable to virtuous Minds, that, I
‘ think, I would not chuſe to confute your Opi-
‘ nion, if I could. But indeed, I have had ſuch
‘ occaſion to have experience of Providence, that,
‘ I am perſuaded, the Gods are not idle Spectators
‘ of what paſſes here, as many believe them to be;
‘ and, when you hear the reſt of the Story I be-
‘ gan to tell you laſt night, you will think I have
‘ reaſon to talk in this manner.’

I LONG to hear it out, ſaid *Calomander*; and
nothing, but my Obligation to entertain theſe
worthy young Lords, could have hinder’d me from
putting you in mind of it. ‘ As for us, ſaid one
‘ of the *Numidians*, we ſhould be ſorry to deprive
‘ you of that Satisfaction; and my Lord *Merobanes*
‘ may make free with us, as he pleaſes.’ *Caloman-
der* made a ſcruple of abuſing their Civility; but
the Admiral told him, That the Lords would be
as well diverted by playing at Cards with his Lady;
which they aſſenting to, and preſſing *Calomander*
not to uſe them with ceremony, he order’d Supper
to be got ready ſo much the ſooner; and, after
that was over, making an Apology to the young
Noblemen, and leaving them to play at Cards, as
had been propos’d, he retir’d to his Cloſet with
Merobanes; where, being ſeated, *Merobanes* thus
continued his Story.

The Continuation of the History of
HYEMP SAL.

I TOLD you, my Lord, that I had convey'd young *Hyempfal*, under the name of *Melmedor*, to my Country-House, where I kept him near three Years, being unwilling to give the least Suspicion to any, who might have had the Idea of his Face in their minds. And altho' the Queen staid in *Cirta*, near two Years after that lucky Deceit, about eighteen Months of which she was at liberty; yet such command she had over her Mind, that she contented herself with the Account I gave her, from time to time, of him, without ever seeing him; being justly apprehensive of giving any Umbrage to the jealous Regent.

AS soon as the Queen was gone, in whose escape if the Tyrant suspected I was concern'd, he did not, however, take any notice of it; nor did I take any pains to undeceive the People, who loudly murmured against him, as having murder'd the Queen and Princess. In the mean time, I retir'd to my Country-House, where I liv'd a whole Year, after the Queen's Embarkation; and then thinking, with *Adromedal* and *Beruthan*, who frequently visited me, that three Years had made such a change upon the Prince, that there was not the least Hazard of a discovery, I brought him with my Wife, and another Son of mine call'd *Maderbal*, about a Year younger than the Prince, to *Cirta*, to be educated in the best manner I could.

HIS tender Age, when he was put into my hands, had made him quite forget the Queen; so that believing himself to be my Son, he was as obedient to my Wife and me, as if he had been
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Melmedor, and he lov'd *Maderbal* as a Brother. But such a Spirit appear'd in him, even in Childhood, as outshin'd not only his suppos'd Brother, but all the other young Nobles of his Age; so that my two Friends and I admir'd the Virtues of *Hiarbes*, and *Lomirilla* in him. For, he not only exceeded all those of his Age in quickness of Wit, and in capacity of imbibing the first Elements of Learning, but was animated by such an heroic Spirit, that his Air, and Behaviour, in his childish Sports, added a Grace to all his Actions; and not only begot a Love and Respect among the Children of his own Years, but an Admiration in those of maturer Age.

I TOOK care to provide Masters for him, capable of instructing him in all that was fit for a Prince to know; and he who was most about him, and to whom I gave the principal Part of his Education, under my own inspection, was a Gentleman of approv'd Worth and Integrity; well acquainted with polite Learning, but, more especially, well read in the *Laws* and *Constitutions* of *Numidia*, as well as in the *Customs* and *Laws* of the *Greeks* and *Romans*.

THAT Gentleman took all the pains imaginable, to form his young Mind to Virtue, and his Body to Labour; to both which he seem'd, of himself, well inclin'd, and listen'd to the Instructions of his Tutor with Care and Affection.

I US'D, with singular Pleasure, to hear him rehearse one of the Fables of the wise *Æsop*, (which his Tutor made him read in the morning, both for the sake of the *Greek* Language, and the Morality they contain.) It happen'd one day, at dinner, that I desir'd to know the Moral of the Fable he had read that Morning; he blush'd at my demand, as having his Head full of something else,
which

which had made him forget what he had read : But when his Tutor had given him a hint of the Story, he rehears'd it with a wonderful Grace. I then desir'd to hear the Moral of it, which put him into a new Confusion ; he look'd at his Tutor, but, finding that he did not offer to assist him, he quickly recover'd himself, and made a Moral of his own, not unworthy of a Person of riper years ; for he was then but seven years old.

BEING willing to give his active Spirit room to exert itself, and to let him be better known ; and, at the same time, to give his Body exercise, I allow'd him to frequent the Company of other Boys of noble Birth, of which there was a great Number at *Cirta*. But such was the Superiority of his Genius, that, altho' many of them thought their Quality equal to his, and some of them were his Superiors in years, yet they unanimously chose him for their King, and gave him the sole disposal of their Sports and Games, and made him Umpire of all their little Debates ; which Character he maintain'd with such a surprizing Majesty, and becoming Dignity, as made us, (who knew his Birth, and who heard every day Instances of his Wit and Courage) conclude, *That PRINCES have something of DIVINE born with them*, if some accidental or acquir'd Alloy does not crush it in the Bud.

SOMETIMES, he would act the part of a General, and have his little Army drawn up in order of Battle, and perform their Exercise before him ; at other times, he would have a Throne erected, whereon he would sit in State, to receive some of his Fellows, who personated Ambassadors from this or the other Kingdom ; and sometimes, he would sit in Judgment, and would hear the Complaints

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plaints of such as were injur'd, and give Sentence against the Guilty with a stern Majesty.

IT happen'd, one day, as a Boy, (whom he had sentenc'd to be chastis'd, for some wrong done to another) was suffering the Punishment, *Vorolandes* pass'd by in his return from Hunting. He stop'd to ask, Why they chastiz'd that Boy? Upon this demand, *Melmedor* stepping forth, undauntedly answer'd, *Because I have commanded it.* 'And who are you? my Child,' said *Vorolandes*. A King, replied he. 'Who made you a King?' said the Tyrant. *Not USURPATION, but RIGHT,* answer'd he. 'And how do you maintain that Right?' said *Vorolandes*. *By my Sword and my Soldiers,* replied *Melmedor*. 'And who are your Soldiers?' said *Vorolandes*. *These ye see with me,* answer'd he. 'My Boy, said the Tyrant with a Smile, that Arm is too weak to wield a Sword, and those Soldiers too few to support a Throne.' *My Enemies shall find them strong enough,* replied the charming Prince, *to make them repent their having injur'd me.* 'Whose Son is this sprightly Boy?' said *Vorolandes* to those about him; and, being told he was mine, 'That Boy, said he, has a Genius above his Years, (for he was not above ten Years old) and a Spirit too great for the Son of *Mero-banes.*'

THIS Conversation being soon brought to my Ears, I could not look upon the Words of *Hyempfal*, (in which he had, unknown to himself, tax'd *Vorolandes* of *Usurpation*, and threaten'd him as an *Enemy*) to be any other than a Prophetic Rapture, or dictated, as Oracles were said to be of old. But when I consider'd upon how slight Grounds guilty Consciences take the alarm, and that the same Words, which are scarce heard, or at least little minded by common Ears, roar like Thunder in

in the Bowels of such as are conscious of flaming Crimes; I was under some apprehension, that the extraordinary Spirit, which *Vorolandes* had taken notice of in *Melmedor*, might prompt him to take more particular Cognizance of the Child, I soon resolv'd, with the Approbation of *Adromedal* and *Beruthan*, to put him out of the *Usurper's* power. Having therefore given out, that I design'd to send my two Sons to travel with their Tutor, for their Improvement, in foreign Countries, I convey'd them secretly to *Mauritania*, where having shew'd to King *Juba*, the Writing of his Daughter Queen *Lomirilla*, but, with a Caution that he should not disclose the Secret, till *Hyempsal* arriv'd to Years fit for it, I left the Prince and my Son at *Juba's* Court, together with his worthy Tutor, where they were treated as my Sons, and return'd myself to *Numidia*; griev'd at the heart, that I did not find so much Spirit in the King of *Mauritania*, as I thought necessary, for restoring his Grandson to his Throne, I was oblig'd therefore to keep my Design private, till some lucky Occasion should offer, to discover the Secret.

IN the mean time, *Vorolandes*, being either really afraid, or pretending Fear of an Invasion, from he knew not what Kingdom, in favour of *Rosalinda*, (altho' the Generality of the *Numidians* believ'd he had poison'd both her and her Mother), kept up a standing Army, and the Fleet in pay. But they were far from being of any advantage to the Kingdom; that the Army was a Nuisance, and the Fleet was so far from securing the Trade of the Nation, that they, who durst not have touch'd a small Ship of *Numidia*, in the Reign of our lawful Kings, now plunder'd our best Ships, in the very face of our Fleet: but *Vorolandes* not daring to fall out with any of his Neighbours, lest, if he were engag'd in

a War abroad, he should find a Power at home too strong for him to contend with, wink'd at those Insults, of which all *Numidia* complain'd. But, because he knew that I would rather have died, than have suffer'd such Affronts, if I had been aboard the Fleet, altho' he did not oblige me to give up my Commission, he turn'd the Fleet into Squadrons, and employ'd Vice-Admirals to execute his inglorious Orders; and those having more regard to their private Interest, than to the Good of their Country, or their own Honour, acted according to his private Orders, altho' they pretended to speak big, and talk'd of the *Numidian* Fleet, as Masters of the *Mediterranean*, while they were insulted by every little State in those Seas.

HIS keeping up so many Forces, by Land and Sea, in a time of profound Peace, occasion'd great Murmuring thro' the whole Kingdom; for this oblig'd him to lay heavy Taxes upon the Subjects, and to do other Acts of arbitrary Power, which a *lawful King* would neither have had the Inclination nor Necessity to do. But the Army so overaw'd the Country, that they were forced to endure the Oppression, because they could not help themselves.

WHILST *Porolandes* thus acted the Tyrant in *Numidia*, my two Friends and I thought it time to discover to *Hyempsal*, his true Quality, he being now seventeen years old. I therefore went privately to *Mauritania*, where having found him such as I wish'd him to be, in all the Endowments of Body and Mind, after I had procur'd *Juba's* Consent, I reveal'd to him his Birth, and did him homage as my King.

HE was surpriz'd at first, as you may well believe; but, having a good Opinion of my Veracity, and seeing the Writing his Mother had left

in my hands, he did not continue long in doubt of the Truth; and *Moderbal* help'd to confirm it, by telling him, that altho' he had never suspected any such Change, he had often wonder'd, that the Affection he had always had for him, as a Brother, was accompanied with greater Awe and Reverence, than that Relation requires, especially when there is so little Disparity in Years.

AS soon as his first Surprise was over, and that the King of *Mauritania* had own'd him privately, for his Grandson, his great Soul immediately set him upon forming Schemes for recovering his Kingdom. But finding no Inclination in *Juba* to invade *Numidia*, at least not at that time, he would stay no longer in that Kingdom, but resolv'd to go into *Europe*, where he might have an opportunity of acquainting himself with the Customs of foreign Countries, but chiefly of learning the Art of War.

AS I had not discover'd his Birth to his Tutor, (nor had I done it to my own Son, without the Prince's positive Order) till I should sound his Inclination about continuing in his Post, because he had written to me, signifying his Desire to return to *Numidia*; I spoke to him privately, asking him if he had met with any Disgust from either of my Sons? He declar'd he had not, but, on the contrary, all the Respect and Friendship that he could desire. But, he told me some Particulars of his Affairs at home, which requir'd his Presence; and therefore beg'd I would take him with me; especially since he assur'd me, that my Sons had Prudence enough to go thro' all the World without a Governor. I would not constrain him to do what I saw would be inconvenient for his private Affairs; and therefore, I advis'd the King to consent to his Return; and, for that reason, still con-

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ceal'd *Melmedor's* Quality from him; not out of any distrust of his Loyalty or Honour, but because there was no necessity to discover the Secret to him, since he was no longer to be the Companion of their Voyages.

AS soon as the Prince had shew'd me the Scheme of his intended Expedition, (which was to visit some of the most remarkable Islands of the *Mediterranean*, and then to see *Rome*, and afterwards to pass into *Greece*; intending to stay longer or shorter time, in any of those Places, according as he found occasion to learn the Mystery of Government or War in them:) I propos'd the Matter to the King of *Mauritania*, and soon procur'd his Consent. And having concerted measures for a constant Correspondence with him, he and *Maderbal*, with only two Servants, embark'd for *Corfica*; and, after I had seen them aboard, and taken leave of *Juba*, I return'd with *Hyempsal's* Tutor (whom he had recommended to my care) to *Numidia*.

I HAD Letters from them, at their arrival in *Corfica*; but, finding nothing worth their while in that small Island, they were not resolv'd to make any stay there: And therefore, in two or three Months, they sail'd for *Sardinia*, where *Iridarchus* was just enter'd upon the Government; at whose Coronation young *Melmedor* (for he still went by that name) signaliz'd himself, and gain'd great Reputation; but finding the new King, (who was then about one or two and twenty years of Age) so intolerably proud, that he made little or no account of Strangers, he would not make any acquaintance with him; but hearing, that the Prince of *Sicily* was like to be engag'd in a War with *Iridarchus*, he set sail for that Island; where they engag'd on *Belisarius's* side, the Prince not intending to pre-
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sent himself to him, till he had done something worthy of himself.

HE and *Maderbal* wrote to me as they were to leave *Sardinia*. *Hyempsal's* Letter was full of the Contempt he had of a Prince, who thought it beneath his dignity, to shew civility to Strangers, and to have a regard for Virtue, in a mean appearance. The Contents of *Maderbal's* was to extol the Behaviour of his Master, and his generous Scorn of the Court of *Sardinia*.

THEY had not staid long in *Sicily*, when the War broke out, in which the young Adventurers soon found an opportunity of being presented to *Belisarius* with great advantage; for, altho' they went to the Field only as private Men, yet, in the first Battle that was fought, *Melmedor* had the honour to rescue *Belisarius* from a Body of *Sardinians*, who had attack'd him, and were in a fair way of taking away his Life or Liberty, but for the timely Assistance of my Prince and *Maderbal*, who, in this first Essay of their military Skill, perform'd Actions worthy the greatest Soldiers.

IT was with infinite Pleasure that I read their different Accounts of this Action, each of them ascribing the Glory of it to the other; and extolling the generous Resentment *Belisarius* shew'd of it, by giving them publickly those Praises which were due to so seasonable an Assistance; and offering them such Posts in his Army as were due to their Courage, notwithstanding their Youth, and little Experience in military Discipline. But, as I do not design to give you the History of *Sicily*, I shall leave that War, to come to *Numidia*.

VOROLANDES having an Affair to transact in *Lusitania*, which requir'd some Experience, and was a Matter, in which the Interest of the Kingdom of *Numidia* was more concern'd than that

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of the *Usurper*, he thought fit to pitch upon me for that Expedition: Nor did I refuse the Commission; but, having fitted out four Ships, I set sail for *Lusitania*.

I WILL not detain you with a long Detail of that Negotiation; I shall only say, that I put a Period to it according to my Wish; and, having the Interest of *Numidia* at heart, I brought that Court to such Terms, as were both for the Honour and Advantage of my Country; and, having no more to do, I return'd to my Ships, and sailing down the *Tagus*, held on my Course for *Numidia*.

I HAD scarce pass'd the Streights, which take their Name from *Hercules*, when I was set upon by six large Vessels.

AS soon as I perceived them bear down upon me, I order'd half my Men to conceal themselves, and not to appear till my Trumpets sounded; so that the Pyrates (for such they were) seeing so small a Number upon Deck, very confidently attack'd my Ship, which making no great Shew of Resistance, they thought to board us; but as soon as I thought they were within my power, ordering the Trumpets to sound, my Men appear'd with their Cutlases and Battle-axes in their Hands; and, having grappled the Ship which seem'd most forward, and where the Captain of the Pyrates was in Person, I leap'd into it, leaving my Lieutenant to manage another, which was coming upon the other side.

I WAS so well seconded by about a hundred of my Men, that the Slaughter became very great on the Pirate's Deck. But what made the Victory more easy to me, was, that the Captain was knock'd down with a Boat-hook, by one of his own People, who design'd the Stroke at me; but, by our shifting places in the Scuffle, it fell upon him. And
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he was no sooner down, but his Men lost their Courage, and being press'd by mine with great Fury, they threw down their Arms, and ask'd quarter.

BEING thus Master of the Captain's Ship, I sent the greatest Part of my Men to the Relief of my Lieutenant, who bravely defended my Ship, and had twice repuls'd the Pyrates, who had attempted to board her; but, as soon as they saw their Captain's Flag taken down, and mine set up, and my Men return to defend my Ship, they made off for fear of being boarded themselves; and, being lighter than my Ship, they sav'd themselves by flight. The other four had been kept in play by the three other *Numidians*; but, the Wind being calm, they made away, after the example of their Companion; and I, contenting my self with the Captain's Ship, made no great Effort to come up with them, seeing that, by the force of Oars, they were able to outrun us.

I MADE the Captain be taken up, and sent my own Surgeon to take care of him, and having distributed his Crew among my other Ships, and left an Officer to command the Prize, I retir'd to my own, where, in a little time, I was told that the Captain, having been only stun'd with the Blow, had recover'd, upon taking off his Cask; and that, in searching the Pyrate's Vessel, they had found a Prisoner under the Hatches, who seem'd to be a Person of some account. I order'd him to be releas'd, and brought to me, which was immediately done. But, ye Powers! how was I surpriz'd, when, in the Person of that Prisoner, I saw the Villain *Rubeno*, the Groom of the young *Mesanis's* Chamber, who had disappear'd the morning that he and his Brother were found murder'd. I had often seen him about them, and knew him at first sight; but,

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if I had forgotten him, his Confusion, at seeing me, would have discover'd him. I order'd every one out of my Cabin, and looking at him with Eyes that almost struck him dead, *Traitor*, said I, *Have the Gods been so kind to me, to put the Murderer of two innocent Princes into my hands? Speak, art thou not Rubeno?*

THE Villain falling upon his Knees, begg'd I would order him to be put to death without Torture. To which I replied, that his Request depended, in a good measure, upon his full Confession of the Motives and Accomplices of his Parricide. He said, As to Accomplices he had none in the execution; but had been prompted to it by *Vorolandes*, who, by his liberality, had engag'd his covetous Heart to undertake that horrible Crime, for which he now perceiv'd just Heaven had given him up to Punishment.

AS soon as I had got from him all the Particulars of the Murder, I call'd my Lieutenant, and order'd the Prisoner to be put in Chains, and that he should not have an opportunity of conversing with any one except himself, for a reason which he should know in proper time. I then sent for the Captain of the Pyrates, who coming into my Cabin, surpriz'd me with his noble Aspect, and genteel Behaviour. I ask'd him, who he was, and of what Country?

MY Name, said he, is *Gomelistes*; I am a Gentleman of *Sardinia*, who, by unforeseen Misfortunes, and cruel Usage, have been forced upon this way of living, little agreeable to my Inclination or Birth: But, having no other way left me to support a Family, (once in sufficient Splendor) I have, for some years, rovd along the *Mediterranean*, with sufficient Success, and enrich'd my

‘ myself with the Spoils of all Nations who come
‘ in my way.’

I ASK'D him where he had got the Prisoner
who was in his Ship. He told me, that he knew
no more about him than his having been taken in
a Ship bound from *Sicily* to *Mauritania*, and that
he had shew'd some Aversion to be carried to *Numidia*,
but had offer'd a considerable Ransom for
his Liberty at *Haresgol*, where he had good credit.

HAVING heard this Account from the Cap-
tain, and being indeed much taken with his Mien
and Behaviour, I made him sit down by me; and
looking upon him with a mild Aspect, ‘ *Gomelistes*,
said I, ‘ altho’ I cannot approve of your way of
‘ living, which, I must tell you, is below a Gen-
‘ tleman, and a Man of Honour, (as you say you
‘ are, and as several things about you incline me
‘ to believe;) yet, since the Gods have made you
‘ the Instrument of delivering that Prisoner into
‘ my hands, I give you your Liberty, with your
‘ Ship and Crew. Your own Virtue will persuade
‘ you to change this unlawful Employment, as soon
‘ as you can have a safe Retreat in your own
‘ Country or elsewhere. But remember that I
‘ require of you, as the Condition of the Liberty
‘ I now give you, that whilst you find yourself
‘ under a Necessity of following this Occupation,
‘ you shall not hurt a *Numidian*. If you are that
‘ Gentleman that you profess yourself, and I believe
‘ you to be, you will make no difficulty to make
‘ that Promise to *Merobanes*, Admiral of *Numidia*,
‘ and will think yourself oblig’d to make it good.’

MY Lord, replied *Gomelistes*, the unexpected
Favour I now receive of my Liberty, deserves a
Recompence much greater than the easy Condition
you annex to it: But since your Generosity has
made it so cheap to me, I give you my Word and

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‘ Honour, (which, if I were better known to you,
‘ you would find I have greater Regard for, than
‘ ought to be expected from one of my Professi-
‘ on) that I shall not only inviolably perform the
‘ Condition you impose upon me, but shall use
‘ my utmost diligence to shew my Lord *Merobanes*,
‘ that I am capable of resenting an Obligation.’

AS soon as he had done speaking, I gave Orders to release his Men, and clear his Ship; and having kept him to supper with me, I found him a Man of good Understanding, and very polite Behaviour. After he had gone to his own Ship, he quickly return’d with a little Trunk, which he told me belong’d to the Prisoner, and had not been open’d since it had been taken from him. I thank’d him for that Present, telling him, that every thing relating to that Prisoner was of the utmost consequence to me; but that I was not at liberty to tell him any more about him, perhaps Time might bring it to his knowledge. After this I took leave of him, with promises of Friendship on my part, and Expressions of Esteem and Gratitude on his. I held on my course towards *Numidia*, which I reach’d in a short time.

BEING come into the Bay near *Cirta*, I went ashore, leaving private Instructions to bring *Rubeno* to my House in the Night. And going directly to Court, and giving *Vorolandes* an Account of my Negotiation, I was soon dispatch’d, and retir’d to my own House, where, after I had spent some Hours with my Family, and such Friends as came to welcome me to *Cirta*, I retir’d as soon as it was dark, under colour of being fatigu’d; and having sent to desire *Adromedal* and *Beruthan* to come to me, I took them into my Closet, where, after a short time spent in friendly Congratulations, I told them

them by what Providence *Rubeno* had fallen into my hands.

THE Night was not far advanced when my Lieutenant arriv'd with his Prisoner; who, by the Orders I had given, were brought a back Way to the Cloſet, together with the Box which I had from *Gemelistes*. The Villain shew'd new Sense of Guilt at the sight of my two Friends: But I order'd him to open his Trunk, which he did before us, and in it was found *Vorolandes's* Passport, dated the very Night before the Princes were murder'd, and Bills for more considerable Sums than *Rubeno* could have been suppos'd to have been worth.

HE made, before us three, the same Confession he had made to me aboard; telling us, that being dazled with the rich Rewards *Vorolandes* had offer'd, and afterwards given him, he had consented to the Parricide, and had stifled the two innocent Princes, one after the other, in the different Chambers, to which he, by his Office, had access at all Hours. That *Vorolandes* had sent a trusty Servant to hire a Ship for him for *Sicily*. But that the Master of the Ship had told him that his Instructions were to throw him over-board during the Voyage, for which he would find his account in the Riches he had with him: but the Master being an honest Man, had disclos'd this Secret to him, not knowing any thing of the Murder: That this Intelligence was the Reason of his Aversion to touch at any Part of *Numidia*.

AFTER this Confession, which he likewise gave under his hand, I made him be shut up in a Vault in my House; and my two Friends and I consulted what was fit to be done to revenge the Death of the Princes, and to rescue our Country from Tyranny and Usurpation. And we agreed to speak severally to such as we knew to be honest

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of the old Nobility, and to appoint a general Meeting at my House, under colour of celebrating *Melmedor's* Birth-day (as it was indeed the day on which my dead Child was born) that no umbrage might be taken.

AT the time appointed, about ten or twelve, upon whose Fidelity we could depend, met at my House; and the Servants being withdrawn, after dinner, after a short speech, setting forth the Tyranny of the present Administration, I proceeded to the Murder of the two Princes, undertaken by *Lamedor*, but perpetrated by *Rubeno*; and therefore press'd them to revenge the murder of the Blood-Royal on *Vorolandes*.

AS soon as I had done speaking, *Simonides*, (that Nephew of *Zelmanedes*, who, by the death of the virtuous *Rothilda*, was become Heir of all his Fortune, and was a Man of considerable Interest in *Numidia*, and for his Age and Experience was as much taken notice of as for his Quality) desiring Audience, deliver'd his Mind in this manner.

I SHOULD be sorry that any of this noble Company had any occasion to doubt of my Regard and Attachment to the royal Family. I do assure you, *My Lords*, there is not a *Numidian* who would more chearfully risk Life and Fortune in the service of the Crown, or for the revenging the death of the Sons of the late King, once our gracious Sovereign, than I would do, if the Laws of *Numidia* would justify me in it. I am not blind to the Faults of *Vorolandes*, and have always suspected that his unmeasurable Ambition had depriv'd us of those two hopeful Sons of the great *Hiarbes*. But since there are no more Sons remaining from that Stock, and that the Princess *Rosalinda*, in all probability, went the same way as her innocent Brothers; altho' I de-

test

test the Wickedness of *Vorolandes*, and believe that Heaven will chastise him for his unnatural Cruelty and Injustice, I think myself oblig'd to obey him, as being now my King by the Constitution of the Country, and consequently above my controul. And therefore, wicked as he is, I cannot come into any Measures which are Treason by our Laws.

‘ THAT which *Simonides* has advanced, said *Beruthan*, is good Reason, and good Law: And if the Posterity of *Hiarbes* were extinct, altho’ I could not love *Vorolandes* as a Monster, red with the Blood of his own Family, I should undoubtedly honour him as King by our Laws. And therefore, to take off all Scruples from any of the noble Lords here assembled, I think it absolutely necessary, my Lord *Merobanes*, that you discover the great Secret committed to your Trust, in which the Welfare of *Numidia*, and the Soul of our Constitution is bound up.’

THIS having been before concerted between us who were privy to the Secret, as soon as *Beruthan* had done, I resum’d the discourse, and having desir’d their pardon for not revealing the important Secret without their solemn Promise not to disclose it till we could do it safely, when they had all given us the Assurance we desir’d, I discover’d the Mystery of *Hyempsal’s* Preservation, and shew’d them the Queen’s Deed of Trust witness’d by *Adromedal* and *Beruthan*.

THE Lords were surpriz’d at this discovery; but, being all satisfied of the Honour and Integrity of *Adromedal* and *Beruthan*, who own’d their Subscriptions; and many of them being well acquainted with the Queen’s Hand-writing, they express’d their Joy for the preservation of the Son of *Hiarbes*; and many of them, who had admir’d his
Spi-

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Spirit as *Melmedor*, and heard of his behaviour under the same name in *Sicily*, they now chearfully offer'd to come into any concert for placing him on the Throne. And the wise *Simonides* was one of the forwardest, for appearing in the Field against *Vorolandes*.

BUT, as that was not an Affair to be rashly undertaken, they spent a considerable time in debating the manner of bringing about the design. They saw the Necessity of using Force: but some were of opinion, that it was necessary to have foreign Assistance, considering the Army kept in *Vorolandes's* Pay. And they who were of that opinion, propos'd to send to *Mauritania* for Assistance; but I, who knew too well that there was no good to be expected from that Quarter, having concerted with *Adromedal* to oppose that as loss of Time, he spoke against it as giving too much opportunity to *Vorolandes* (who had his Spies in *Mauritania*) to raise a greater Army, upon the first noise of King *Juba's* arming. Besides, that it would make him pry more narrowly into their Actions at home, and put it out of their power to rise without being discover'd: Whereas, if they provided Arms secretly, and sent artful Solicitors about the Kingdom, they could not fail of bringing as many loyal Subjects together, as would be a Match for the Usurper's Army; especially considering, that the greatest part of the old Soldiers, and of the best Officers in the *Usurper's* Army would come to the King's Standard as soon as it was set up.

THIS being strenuously supported by *Beruthan* and me, it was agreed to by all the rest; but it was judg'd necessary, that *Hyempsal* should be call'd home; to which I acquiesced, provided that there should be no stop put to setting up the Standard; if matters should be ripe before he could arrive.

And

And thus, having fix'd a Day for the Rendezvous, (allowing sufficient time for a Ship to go to *Sicily* and return) and having desir'd *Beruthan*, as best skill'd in the Law, to draw up a *Manifesto*, and having appointed *Adromedal* our General, and continued me in the command of the Fleet, the Company retir'd, and left me to dispatch a Messenger to *Sicily*; which I did in two days time, writing to *Melmedor* in such pressing terms to come immediately home, that I was sure he would not defer it one hour if the Messenger found him. But, lest our Enterprize should have miscarried before his arrival, to prevent any danger to his Person, I order'd the Master of the Ship to put out such a Signal as he came in sight of our Coast, and not to come ashore till he heard from me, or of me. But that caution prov'd unnecessary; for my Messenger coming back in a Month, brought me a Letter from the Merchant in *Syracuse*, to whom all their Bills were consign'd, giving me an account, that about two months before the date of his Letter, *Melmedor* and his Brother had left *Sicily* with a design to go into *Italy*, and from thence to visit *Grecia*; and that he had sent their Letters to me by a Ship going for *Mauritania*, which I never receiv'd.

ALTHO' it was impossible to get an Army together, without some noise, such as might give umbrage to *Vorolandes*; yet so well was the Business concerted, and such care the Promoters of it took, not to be in the way to be arrested, which might discourage others, that upon the day of Rendezvous, about 15,000 appeared at the place appointed. The greatest part of them had, without any noise, march'd at different times from *Cirta*, and the other nearest Cities; and I, knowing that there was more occasion for Land-Forces at that Juncture,

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Juncture, than for any Force at Sea, being well belov'd in the Fleet, had brought no less than 5000 brave Tars to the Standard, which we were to set up in the name of *Hyempsal* King of *Numidia*.

AT their first appearance therefore, all the Officers were call'd together, where the *Manifesto*, drawn up by *Beruthan*, was read, signifying the early Attempt of *Vorolandes* against the Lives of *Mesanes* and *Juba*, by the hands of *Lamedor*, whom I had call'd from *Mauritania* to be an Evidence of the design. That his discovery of it to the Queen had occasion'd her delivering *Hyempsal* to me; all the Circumstances of which, with the Proofs, were contain'd in the *Manifesto*, and attested by the Oaths of *Adromedal*, *Beruthan*, and me. Then it proceeded to the Murder of the Princes by *Rubeno*, who was likewise there, and confess'd it, as he had done formerly; and *Vorolandes's* Pass was produced, as an Evidence of the Treason's having been done by his Order, and with his Consent. Then the *Manifesto* went on, to give an account of the Imprisonment of Queen *Lomirilla*. and the Princess *Rosalinda*, who having been oblig'd, thro' *Vorolandes's* Cruelty, to make their Escape, there having been no account of them ever since, made it highly probable that they had perish'd at Sea, which Misfortune, if it had happen'd, was likewise chargeable upon the Usurper. Then were recited other Instances of his wicked Administration, and the unhappy State he had brought the Nation to, and the Desolation and Misery it was like to be involv'd in, if not speedily prevented. And therefore, the Lords who had subscrib'd this *Manifesto*, invited all loyal Subjects, and all true-hearted *Namidlans* to join with them, to get Justice done upon *Vorolandes*, as a *Traitor* and *Murderer*; and as an *Usurper* of the *Right* of their lawful Sovereign

reign *Hyempsal*, whose Cause we desired them to assert along with us, promising never to lay down our Arms till we had restor'd him to the Throne of his Father, our good King *Hiarbes*, and reveng'd the Blood of his royal Brothers, and unjust Imprisonment, and perhaps Death of our Queen and Princess.

THIS *Manifesto* having been read to the Officers, Copies of it were given to them, which they read at the Head of their respective Battalions; so that in a few Hours the whole Army was satisfied of the ground of the Quarrel, and all promis'd to die rather than give it up, till they had fulfill'd the Conditions mention'd in it. And there was nothing heard for some time, but loud Huzza's, and *Long live HYEMPSAL King of Numidia*.

ADROMEDAL then calling a Council of War, it was agreed immediately to march to *Cirta*, to prevent the joining of the Troops which *Vorolandes* had sent for. But at the same time, whilst they were upon their march, a Herald was dispatched with a Petition to be presented to the Council, if allow'd, and *Beruthan* had taken care to leave a good Number of Copies of the *Manifesto* in safe Hands in the City, to be handed about and dispers'd when they should be certainly inform'd that the Army had proclaim'd the King, and was near *Cirta*.

THE Herald was admitted to enter the City, but attended with a Guard to hinder his speaking to any one. As soon as he came before the Council, he presented the Petition, address'd to the Council, without naming *Vorolandes*, demanding a free Audience, upon Affairs of the utmost consequence to the Peace and Happiness of the Kingdom. To this *Vorolandes* answer'd, That Petitions back'd with Arms look'd liker Commands than Petitions. But
altho'

alho' he might justly tax the Lords from whom he came, with Insolence and ill Manners, in taking no notice of him, their lawful King, in their Petition; yet he had such a Regard to the Peace of the Kingdom, that if they would disband their Army, and come in a peaceable manner, they should have an Indemnity for what was past, provided they could show a good Reason for their thus assembling: but he bid him assure them, that unless they forthwith laid down their Arms, they should be proclaim'd Traitors, and be proceeded against with the utmost Rigour of the Law. The Herald, according to his Instructions, said, That the nature of the Matters the Lords were to communicate to the Council, was such, as they could not declare, unless they were admitted to a free Council, which they could not expect whilst there were Forces in the City, unless they should be allow'd to bring an equal number of theirs. He declar'd, in their Name, That they had no other Intention, but to secure the Peace and Liberty of *Numidia*, and to settle the Constitution upon its ancient Foundation, by prosecuting some Delinquents by the known Laws of the Land. But the Council being for the most part *Vorolandes's* Creatures, commanded him to leave the City forthwith, and carry the King's Orders to the Army to disband, and then the Lords might come and demand Justice.

THE Herald being able to procure no other Answer, as had been foreseen by the Lords, left the City; but, according to his Instructions, after he was out of the Gates, he proclaim'd War against *Vorolandes* (by a Trumpet who waited for him there) in the Name of *Hyempsal* King of *Numidia*, which was to be the Signal for those who were entrusted with the *Manifesto*, to disperse the Copies of it thro' the City, which was accordingly done;

So that before the Council broke up, there was a Copy of it brought to *Vorolandes*; who, altho' he was struck, as with a Thunderbolt, at that part of it which mentioned *Lamedar* and *Rubeno*, which his guilty Conscience knew to be true, yet he made use of the Story of *Hyempsal*, (which he had not suspected, and which had never, before that, been known to above four Persons in *Numidia*;) to invalidate the others: pretending to the Council, that the Lords could find no colour for their Rebellion (as he call'd it) but by raising the dead, for that *Hyempsal* had dy'd, as all *Numidia* knew, many Years before, in his Mother's Arms, and had been buried in the Face of the World; and therefore the Falshood of that part of the *Manifesto*, was a sufficient Demonstration of the Malice and Villany of all the rest.

WHILST *Vorolandes* endeavour'd thus to vindicate himself in the Council, and in the City of *Cirta*, the Army of the Loyalists arriv'd in sight of the City, and summon'd it to surrender, in the Name of King *Hyempsal*. *Vorolandes* set strong Guards at the several Gates; and endeavouring to gain time till the Forces he had sent for from the other parts of the Kingdom should arrive, he contented himself with sending out Parties to skirmish with our Out-Guards, but those Parties were beaten as oft as they sallied; and we having Intelligence that a body of six thousand Horse and Foot was coming to reinforce him, *Adromedal* propos'd to send an equal number of ours to intercept them.

I DESIR'D that Command, not doubting but, with my brave Tars, I should give a good account of them, which the General readily comply'd with; only desir'd I would take five hundred Horse, under the command of *Simonides*, along with me. With these I march'd from the Army, and having the

the Country of our side, I had certain Intelligence of them from every Village they pass'd thro'. And being unwilling to tire my People with a long march, I took up a convenient Ground in the way the Enemy must have pass'd, to avoid the Mountains on each side; and having drawn the Order of our Battle, and placed the Horse so as to be most serviceable to us, I waited, in that place, their coming, and refresh'd my little Army. We staid there all that day, and part of the next, having advice, from time to time, what distance they were from us, both by the People of the Country, and by some of my own People whom I sent to reconnoitre.

ABOUT ten o'clock we saw them appear; and my People taking their Posts, as had been agreed the day before, both Armies appear'd in order of Battle; and, as soon as both sides had discharged a Shower of Arrows, my Tars, being impatient for a closer Engagement, I led them on to the Enemy, Sword in hand.

HE who commanded the Party for *Vorolandes*, was a Man of Courage and Experience; and, had he been seconded by the inferior Officers, with Bravery equal to his own, the Victory had been more doubtful of our side: But many of their Officers having procur'd their Commissions, not for their service in the Army, but for their blind Attachment to *Vorolandes*, they no sooner saw the terrible strokes given by the Cutlances and Battle-Axes of my brave Marines, but they flunk behind their Men, to save their Faces for the Ladies. And indeed I was so well seconded by my Officers and Soldiers, that at first we made a terrible Slaughter among the poor People, who having no body to command them, were mowed down, without Ceremony, by the Tars.

SIMO-

SIMONIDES behav'd with no less courage and conduct with his Body of Horse; and, having engag'd the Enemy's General, after a short dispute, beat him off his Horse; and pursuing his Advantage, made their right Wing retire in disorder: which being told me, I call'd aloud to my People, *Courage, my brave Boys, the Enemy's Horse are flying, and their General kill'd: Let not Merobanes see his Tars behave worse than their Companions.*

THESE Words had the desir'd effect: for they rush'd with such vigour upon the Enemy, that nothing was able to resist them. When an old Officer of the Enemy's side, who had heard my Words, and observ'd my Action, putting the point of his Partizan to the Ground, call'd aloud, 'My Lord *Merobanes*, spare the Blood of *Numidia*, and cease the slaughter of such as love the Memory of our good King *Hiarbes*, and honour your Virtue.'

I WAS sufficiently aware, that there were many in *Vorolandes's* Army who only serv'd him because they had no other way of Subsistence; and being fond of having one Example of Desertion, I call'd to my People to halt, and sent an Aid-du-Camp along the Line to do the same; and turning to that Officer with my Vizor half up, *Brother Soldier*, said I, *I have as great Regard for the meanest Numidian as you can desire me to have. And if the whole Army will shew that Regard to the Memory of Hiarbes, as to get Justice done, according to Law, upon the Butcher of his Family, and to deliver their Country from Slavery and Arbitrary Power, there shall not a Stroke be struck further on our side: But what you do must be done this Instant; for it is not time to dally; nor will I be caught by Words.* 'I can only answer for myself,' replied the Officer, 'and for those immediately under my command.' And
so

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so turning to his Men, 'Let all who love Truth and Justice,' said he, with a loud Voice, 'follow me.' And so coming over to me, I embraced him with great Joy. For as soon as he had done speaking, the whole Regiment which he commanded, consisting of twelve hundred Men, came, with their Arms pointed to the ground, and join'd my People; the Officers who had retir'd, running to seek for Shelter where they could.

BEING thus happily recruited, I mov'd to other places where any of my People were engag'd, and that Officer and I speaking to such Officers as we met, and most of whom he knew, a great number follow'd his Example; so that of the six thousand who had engag'd at first, the one half came over to our side; which so discourag'd the rest, that they threw down their Arms, and ask'd Quarter, which I readily gave them, to the number of two thousand.

IN this Action we lost about one hundred Horse and Foot; but the Enemy had five hundred kill'd upon the spot, and as many escap'd by the swiftness of their Horses; amongst whom was their General, who having been taken up by a faithful Servant of his own (whilst *Simonides* was pursuing his Victory) was convey'd to *Cirta* (by a By-way, out of sight of our People) where he found some of the Officers who had so cowardly abandon'd their Posts; as also the five hundred Horse who had escap'd.

SIMONIDES and I were receiv'd in triumph by *Adromedal* and all the Army, who caress'd the Officers and Soldiers who had come over to us. And the Officer being only Lieutenant-Colonel, (the Colonel being at *Cirta* with *Vorolandes*) *Adromedal* gave him the Regiment, and desir'd him to name Officers for himself in place of the Cowards
who

who had deserted, and he would sign their Commission, which I assur'd him the King would confirm at his arrival. The Prisoners seeing the Treatment their Fellow-Soldiers met with, and being inform'd by their old Comrades (who freely convers'd with them) of the Justice of our Cause, and heard the *Manifesto* read, desir'd to be listed, and swore Allegiance to *Hyempsal*.

VOROLANDES was no sooner apprisd of the desertion of his Army, but he began to think himself in a very dangerous state. He was besieg'd in the capital City, which was a Place of no great strength; he was ill assur'd of the Affections of the People; and the Army, on whom he most depended, had shew'd, by the Defection of 5000 of them, what he was to expect from the rest. He consider'd, by this Specimen, that the Rebel Army, as he call'd it, would, in all probability, increase, not only from the Interest of the Lords who were in it, (who were the most considerable Men of the Kingdom) but likewise from their having an opportunity to cut off his Army in Parties, or prevail with them to desert; which he had reason to apprehend, after the Defection of the first, who were commanded by such as were obliged to his favour only for their promotion. He therefore, in a Fit of despair rather than courage, having muster'd the Train-bands, as well as the regular Troops, of which the latter amounted to 7000, and the former to 20,000, he made a Sally with all his Forces, imagining to be able to surprize the Lords, and so to defeat them. But *Adromedal* and I, with the Assistance of the old Officers, (who had been turn'd out of the Army by *Vorolandes*, and were now employ'd in the loyal Army against him) kept such exact Guards, and had our Forces so under Discipline, that they were always ready. Besides, we had

so good Intelligence in *Cirta*, that there was nothing done, not even in the Usurper's Councils, but we were apprised of it, either by Letters fix'd to Arrows shot from the Walls, or by Citizens in the disguise of Peasants, who brought us Intelligence by word of Mouth. Being therefore inform'd by a Letter from the Wall, (which was taken up by Soldiers appointed to watch, at certain places, for that purpose) that *Vorolandes* design'd to attack us, and that his Army was actually forming, *Adromedal* order'd his to be put in order to receive him; and having encourag'd them, by a short Speech, which he made to the several Battalions and Squadrons as he could best be heard, made them wait the Enemy's coming in the most convenient Ground which he could chuse for them.

VOROLANDES, on his part, omitted nothing that an experienc'd General could do to infuse courage into his party; and, after he had, without any Impediment, drawn them out of the City, where he had left a small Party to secure the Gates, he led them in good order towards us, who waited for his Approach.

THE two Armies being join'd, the Battle was fought with great Bravery on both sides, and *Vorolandes* leading on a body of regular Troops, either from an effect of courage or despair, fought with great Resolution and Gallantry, so that he put the left Wing of the loyal Army in great disorder; which I being inform'd of, came with my brave Tars to their relief, and charging *Vorolandes*, whom I knew by the description given of his Armour in the Letter, and whom I saw at the head of his Men fighting with a courage not ordinary for so foul a Conscience, having mounted a led Horse, and taken a strong Lance which my Groom carry'd,

{ Tyrant,

Tyrant (cry'd I aloud to him) behold the day which puts an end to thy Usurpation; and tho' thou deservest to die rather by the Hand of the Executioner, than by that of *Merobanes*; yet since thou hast the courage to appear in the Field, after all thy Treasons and Wickedness, I will, for once, treat thee like a Soldier.' And so, aiming my Lance at the Vizer of his Helmet, I put Spurs to my Horse, and ran at *Vorolandes* with the utmost Fury, who, altho' he oppos'd his Shield to my Lance, and so prevented his own death, yet he could not resist the force of the stroke, but fell backwards to the Ground. *Vorolandes* was taken up by his own People, whilst others of them opposing themselves to our Force, lost their lives to save their Master. The Fall of *Vorolandes* so discourag'd his Party, and I was so enrag'd at the disappointment (in my design to have reveng'd the murder of the Princes,) that the Troops of the Tyrant were no longer able to stand before my Marines, but first began to give way, and at last turn'd their Backs, and fled to the City.

IN the mean time *Adromedal* had a compleat Victory upon the right; for having beaten the few regular Forces who were first sent to attack him, as soon as he came to the Train-bands, whole Companies of them put the points of their Pikes to the Ground, crying out, *Long live King HYEMPSAL*; which those, who were more in the Interest of *Vorolandes* perceiving, they threw down their Arms, and fled with precipitation to the City. *Adromedal*, not to lose so fair an opportunity, order'd a body of Horse to pursue them, and to enter the Gates with them, which they were to possess themselves of, but to proceed no farther, till he should be with them, with the rest of the Army. The Project took, as he had laid it. The Fu-

gitives being too considerable to be shut out, and so to fall a Prey to the Enemy, the Gates were open'd to receive them, and a Party sent out to secure their retreat; but the body of Horse sent by *Adromedal* attack'd that Party with such bravery, that they were forc'd to retreat within the Walls; and the Croud being such, that they could not shut the Gate when it was once open'd; and perhaps some, who were well-wishers to the juster side, but had not declar'd openly for it, clamouring loud against exposing their Fellow-Citizens to the fury of those without; the Gates being thus kept open, the loyal Horse enter'd with the rest, and (drawing up on both sides) by the positive order of *Adromedal*, call'd to the Citizens to retire to their Houses, for that it was not the Intention of the Lords to hurt any Man in *Cirta* who behav'd peaceably. And being thus possess'd of that Gate, they suffer'd such as came without Arms, or threw them down at the Gate, to enter the City, without offering them any violence.

THEY had not kept that Post very long, when the advanced Guard of their own Infantry came to their Assistance, and soon after the gross of the right Wing; and *Adromedal* having been apprisd by an Aid du Camp from me that I had the same design to enter another Gate after *Vorolandes*, sent another body of Horse to sustain me, having drawn up the *Corps de Reserve* between the two Gates, that he might be able to send Assistance to whoever wanted it most.

VOROLANDES, altho' he had been beaten off his Horse, and somewhat bruis'd by the shock he had receiv'd from me, yet he some time after mounted again, and returning to his Party, to his great grief and despair, met them retreating, or rather flying from my Party. He did all he could

to inspire them with courage; but having had Intelligence of the ill Success of his left Wing, and that the City was like to be lost, he turn'd his Back with a small Party of Horse to gain the Gate which was nearest to him, before he could be overtaken by me, whose Party was for the most part Infantry. But the Horse sent by *Adromedal* being arrived before *Vorolandes* had come to a Resolution, I, putting myself at the Head of them, pursu'd the Usurper close at the Heels, and had the same success in entering the City that the Horse from the other side had had before at the other Gate; so that *Adromedal* having Intelligence of the City's being theirs, and that *Vorolandes* had retir'd to the Cittadel, which was an impregnable Place, left his Forces to follow at their ease, and came himself to consult with me.

A good part of the Forces being now in the City, the Magistrates finding that the Soldiers had not attempted to pillage or molest any House within it, came in their Formalities (having first demanded leave of the General) to know his Pleasure, and to beg his Protection. The General receiv'd them with great civility, and assur'd them that they did not design to injure any body; and that, provided the City behav'd peaceably, there should no violence be offer'd. The Magistrates thanking him for his care of the City, sent their Orders for all the Citizens to be quiet, and having order'd Quarters for such of the Army as were to remain in the City, the Shops were opened the next day, and every thing appear'd as peaceable as if nothing had happen'd.

AS *Vorolandes's* Retreat to the Cittadel was not premeditated thing, he had taken none with him but a small Party, and those only such as were his particular Creatures; so that many of the Lords of

the Council were still in the City. *Adromedal* therefore, and the other Lords of the Confederacy, apply'd to them to call the Council together, which the President willingly comply'd with; and, at the same time summon'd *Adromedal*, *Beruthan*, me, and several of our Party, who had been Counsellors under *Hiarbes*, to assist in it, which the others did; but we three desir'd to be excus'd, because, as we took upon ourselves the whole Guilt (if the Council should think it so) of raising the Army, we thought it more honourable to submit our Actions to the Judgment of the Council, than to be Judges in our own Cause. Besides, as we were the only Persons to whom the Secret of the Preservation of *Hyempsal*, and of his being alive, had been intrusted, and consequently that we must be the Prosecutors of *Vorolandes*, we would not put it in his power to pretend, that he had unfair dealing by our having a Vote in his Trial.

THIS frank, generous way of proceeding, convinc'd some, and confirm'd others of the Truth of what we alledg'd. And the Council being met, *Beruthan* (having been deputed by us) in a handsome Speech held forth the Reasons of our having taken up Arms for *Justice* and *Liberty*; and having given a Deduction, at large, of all that has been related in this History, of *Vorolandes*'s Treason and Murder, he concluded his Speech, by charging the said *Vorolandes*, (in the Name of *Hyempsal* King of *Numidia*, and in the Names of *Adromedal*, *Merobanes*, and his own) of high Treason, for his first Attempt, by *Lamedor*, against the Lives of *Mesanes* and *Juba*, and his after perpetrating that Parricide, by means of the Assassin *Rubeno*; for his Imprisonment of the Queen *Lomirilla*, and the Princess *Rosalinda*, who, upon supposition of the death of *Hyempsal*, was his lawful Queen; and for usurp-

ing

ing the Title of King, when he knew that the said Princess was alive. For all which Treasons, and many other Acts of tyrannical Power, contrary to the Laws of *Numidia*, he demanded Justice of the Council, according to Law.

THE Council having deliberated upon the Speech of *Beruthan*, in the Name of himself and the other Lords, agreed to send a Herald to the Cittadel to summon *Vorolandes* to answer to the Impeachment, which was accordingly done. But upon his refusing to appear, the Council having heard the Facts, and examin'd *Lamedor* and *Rubeno*, with the other circumstances mention'd, proclaimed *Vorolandes* a Traitor, and summon'd the Captain and Garrison of the Cittadel, to deliver him up, under the Penalty of high Treason; and, at the same time, issued a Proclamation of Indemnity, to all within the Cittadel, except *Vorolandes*, provided they deliver'd him up in three days. The Captain of the Fort, consulting with the rest of the Officers then in the Castle, and finding that they must be oblig'd to surrender for want of Provisions, in a very short time, and having been only Friends to *Vorolandes* whilst he was in Power, which they saw him now divested of, agreed to comply with the Order of the Council; but when they were about to seize him, he broke from them, and in a frantic Despair leap'd over the Wall of the Castle, and in that miserable manner ended his wicked Life.

AFTER this the Cittadel surrender'd, and the Body being taken up, was brought before the Council, where it was sentenc'd to be drawn thro' the City upon a Hurdle, and afterwards to be hung up in Chains near one of the Gates of the City. As to *Rubeno*, he was condemn'd to have his Quarters

torn asunder, and set upon Poles, in the chief Cities of the Kingdom.

THESE Sentences being pronounced (which were afterwards executed) the Council gave publick Thanks to *Adromedal*, *Beruthan*, and me, for our good Conduct, and pass'd an Act of Approbation of the late Insurrection under the Great Seal; and in the same manner confirm'd the Office of Admiral to me, that of General to *Adromedal*, and of Chancellor to *Beruthan*, during the King's Absence; and gave Commission to me to go, with six Men of War, to *Italy*, or to any other Country, where the King should happen to be, in order to bring him back to his Kingdom in Peace.

HAVING receiv'd this Commission, I gave Order for fitting out six Men of War for this joyful Expedition. And in the mean time, the King was proclaim'd with great Pomp and Solemnity, not only in *Cirta*, but likewise thro' all *Numidia*; and never was seen such universal Joy: so that, had a Stranger come to *Cirta* at that time, without knowing what reason the People had to rejoice, he must have thought a Spirit of Madnes, or else some very merry Devil had possess'd us all.

AS soon as the Ships were ready, at the desire of *Adromedal* and *Beruthan*, (the Council having left me full Power) I took with me their two Sons, and the Son of an old Lord of untainted Loyalty (who had all behav'd gallantly in the Restoration of the King, and the eldest of them, who is the General's Son, had kill'd *Perimelech*, the Son of the *Usurper*, who valued himself much upon his strength of Body, and skill in Chivalry) and going on board, accompanied with the Acclamations of the People, I set sail for *Sicily*, intending to be more fully instructed by the *Syracuse* Merchant, as to the Prince's Rout.

AS soon as I arriv'd at the Bay, a Boat came out to know who we were: to which having return'd answer, that I was Admiral of *Numidia*, and was come in search of my Sons *Melmedor* and *Maderbal*; the Messenger was no sooner return'd, but one of the Prince of *Sicily's* Aids-du-Camp came aboard, with a most courteous Compliment from his Master, expressing his Obligation to those brave young Gentlemen, and desiring me to go ashore for some days.

I RETURN'D my Thanks for that Civility, and told the Gentleman I would do myself the honour to pay my Respects to the Prince, but I desir'd to be excus'd from making any stay in *Sicily*, having urgent Business elsewhere. And thus having dismiss'd the Gentleman, after I had treated him aboard my Ship, I soon follow'd him, taking the young Gentleman, now in your House, along with me.

AT our landing, we found Chariots ready to attend us, with some of the Prince's Officers, who conducted us to the Palace, where *Belisarius* receiv'd me after the most obliging manner, telling me that he was proud of an opportunity of embracing the Father of two of the most accomplish'd Youths that were in the World. To which I answer'd, that such a Character from a Prince, who was allow'd to be so good a Judge, must be very advantageous to Persons so young as they were: and that they had great reason to thank their good Fortune, which had given them an opportunity of learning the first Elements of War under a Prince, who being himself but a Youth, was able to teach the greatest Captains of the Age.

' If your two Sons, replied *Belisarius*, have an opportunity to practise what their good Understanding and great Courage inspire them with, I

‘ shall have more occasion to learn from them, than
 ‘ to pretend to teach them.’

THEN I presented the young Gentlemen who were with me to the Prince, who received them with great civility; and I having told him that I did not know where my Sons were gone, he said, they would soon discover themselves by their Virtue wherever they were.

BELISARIUS having made us stay to dine with him, would have kept us longer, but that I told him I was much press’d in time; so that, leaving him after Dinner, and his Chariots and Officers having convey’d us (at my desire) to the Merchant’s House, which was hard by the Kay, I dismiss’d them, and went in with him to inform myself more particularly of what I desir’d to know.

HE told me, that about five Months before my arrival, my Sons had enquir’d very particular accounts of *Greece*, (knowing it to be his Country) and more especially of *Sicionia*, from which he conjectured that they were gone thither; because, instead of sailing towards *Rome*, (as they at first propos’d) they had taken the opportunity of a Ship freighted by him to *Neapolis*, where, as his Correspondent had given him advice, they staid only one Month; and, having furnish’d themselves with Horses, cross’d the Country to *Brundisium*, since when he could give no farther account of them.

HAVING thus been inform’d of all that could be learn’d from the Merchant, I took him aboard with me; and, having treat’d him, and made him a Present, as his civility, and value for my Prince, (altho’ he knew him not) deserv’d, I dismiss’d him; and, the Wind being favourable, I set sail for the *Ionian* Sea; and being unwilling to sail to *Corinth*, I cast Anchor near the Mouth of this River, intending to go by Land to that City, being persuaded,

ded, that if *Hyempsal* is in this Kingdom, he is only to be found at *Corinth*.

THIS, my Lord, is my Business upon this Coast, where I have had the Happiness of your Acquaintance, and am so much obliged to your civilities: But I must trespass upon your Goodness yet farther, to desire that you will, after to-morrow, procure me a Guide to *Corinth*.

CALOMANDER, who was much delighted with the Conclusion of the *Numidian* Story, gave him Thanks for the Trouble he had been at, and congratulated the happy Restoration of the Crown to the *lawful Heir*, extolling *Merobanes's* Conduct in the whole Progress of it: And having promis'd him Horses and Servants when he pleas'd to set out for *Corinth*, they return'd to the Drawing-Room; and soon after, the young Lords and *Calomander's* Lady having ended their Game, *Calomander* waited upon them to their several Apartments, and all the Family went to bed.

THE next Morning *Merobanes* sent to his Ship, ordering such Servants and Things as he wanted for his Journey to be brought to him, which was done accordingly; and towards Noon, the Captains of the other Ships, and the Admiral's first Lieutenant, came to *Calomander's* House, where they were generously entertain'd, and spent most of the Afternoon, and towards Evening they went aboard, together with the young Noblemen, whom *Merobanes* had secretly warn'd not to abuse *Calomander's* civility, who earnestly press'd them to stay till *Merobanes* return'd from *Corinth*.

THEY were scarce gone (it beginning now to be duskish) when a great Noise was heard in the Court, and a Servant came to acquaint *Calomander*, that a Company of Shepherds of the Neighbourhood, arm'd with Staves and Pitch-Forks, had

brought a Prisoner, against whom they rudely demanded Justice.

CALOMANDER being acquainted with their way, but knowing them throughly honest, altho' not very polite, taking *Merobanes* into the Dining-Room, where his Lady was, and making an Apology for leaving him, went out to talk with the Shepherds.

AS soon as they saw *Calomander*, two or three of them began to speak at once, one accusing the Youth of having taken a white Lamb, another a brown Kid. But *Calomander* imposing silence upon them, having survey'd the Prisoner, and finding nothing in his Aspect which denoted any Inclination to Thieving, after he had commended the Shepherds for their care, he desired the Gentleman to tell him the Truth of the Adventure; who with a chearful Countenance thus told his Story.

' Most noble *Calomander*, I am a Stranger in
' *Sicionia*; but altho' my stay in it has been but
' short, I have often heard of my Lord *Caloman-*
' *der's* Virtue, which begot in me an ambitious de-
' sire to have the Honour to be known to you:
' And now, such is my good Fortune, (said he smil-
' ing) that I am first admitted to your Acquaintance,
' under the honest Reputation of a Sheep-stealer;
' to which Trade of Life I cannot tell by what
' Destiny I have been driven, being an utter Stran-
' ger to the chief part of that Calling, having ne-
' ver learn'd of my Father the Art of Butchery.
' But to let you know how I have stumbled upon
' this honourable Employment, I must tell you,
' that I attend a Gentleman at *Corinth*, who, be-
' ing a Stranger in this Kingdom, has occasion to
' send Letters abroad; and having heard by an Ex-
' press which was sent to Court yesterday Morning,
' that there were some *Numidian* Ships upon this
Coast,

‘ Coast, I was sent by him, to enquire whether I
‘ might hear some account of a Gentleman with
‘ whom we have correspondence in that Country.
‘ But having lost my way, and seeing the Ships at
‘ Anchor, I resolv’d to take the nearest Road to
‘ the Sea-side, when I fell in among some Hedges,
‘ where I believe my Impatience occasion’d my
‘ having trespass’d upon some of these honest Shep-
‘ herds Grounds, by endeavouring to cut a Passage
‘ with my Sword, to come at a High-way which
‘ I saw not far off: This brought a number of them
‘ about me. I at first gave them fair Words; but,
‘ that having no effect, and that they call’d me ugly
‘ Names, I was provok’d to strike one of them
‘ with my Whip; and when they endeavour’d to
‘ lay violent Hands upon me, I put my Hand to
‘ my Sword, (which I had put up, after I had cut
‘ the Hedge that hinder’d my Passage) upon which
‘ they retir’d. But one of them having loos’d my
‘ Horse from the Tree to which I had tied him, ven-
‘ tur’d to get upon his Back; but he was so ill in-
‘ structed in the Art of Horsemanship, that pulling
‘ the Reins a little too strongly, the Horse very
‘ unmannerly rearing up, threw his new Rider upon
‘ the Ground. At this they cried out, that both
‘ Horse and Man ought to be carried before my
‘ Lord *Calomander*. Assoon as I heard them say
‘ so, I told them, that provided they would not
‘ offer me any other Incivility, and would take hold
‘ of the Bridle of my Horse, (who was very peace-
‘ able when no-body was on his Back) I would go
‘ along with them to my Lord *Calomander*. And
‘ thus, my Lord, I am brought before you in this
‘ reputable manner, and submit myself to your Jus-
‘ tice; and altho’ I should have chosen to have had
‘ the Honour to have been introduc’d to you, in
‘ a manner more agreeable to you and to myself,

‘ yet I can easily forgive the Affront they have put upon me, since they have done me the pleasure of giving me an opportunity, altho’ in a very odd way, of gratifying the desire I have long had of being known to my Lord *Calomander*.’

THE Youth having thus spoken with a Grace, which made *Calomander* have a good opinion of his Understanding; and there being something in his Aspect which pleas’d him, he turned to the Shepherds, and having praised their diligence, and their assisting one another in defence of their Property, he bade them go home, assuring them that he would take care to chastise the young Gentleman in such a manner, as he should never give them any farther trouble. Having dismiss’d the Shepherds, he thus address’d himself to the young Gentleman.

‘ SIR, altho’ I do not so much as know your Name nor Country, yet I see something in your Countenance and Behaviour, which convinces me that you were bred to another Occupation than what those rude Fellows have accused you of. And therefore, if your Business is not very urgent, I sentence you to be my Prisoner this Night, and to take up with such Fare as my House affords, in lieu of the Lamb and Kid you have been appointed of; and whatever your Affairs may be, in this Country, you may depend upon any Assistance I can give you.’ ‘ Most noble *Calomander*, (replied the Youth) it is no small satisfaction to me, that you should find, in me, any signs of Virtue; and I shall always endeavour to improve that good opinion you are pleas’d to have of me, and I accept what you are pleas’d to represent as a Punishment, as an Honour I would have purchased at a much dearer Rate, than by my Scuffle with the Shepherds. My Name is *Acha-*

tes, I was born in *Numidia*, and have the Honour to belong to a noble Youth, now at *Corinth*, of the same Country, who is called *Aristogenes*. We have travell'd for some time, to improve ourselves, by seeing the Customs and Manners of different Nations; and not having heard from our Friends in *Numidia* of a long time, and hearing that some *Numidian* Ships were arriv'd upon this Coast, I left *Corinth*, in hopes to find means to transmit Letters to a Nobleman of that Country called *Merobanes*, with whom we keep a Correspondence.

I AM glad (said *Calomander*) that the Rudeness of the Shepherds has prov'd so lucky, as to give me an opportunity, not only to be acquainted with a Gentleman for whom I have conceiv'd a very great Esteem, but likewise to bring you to the Sight of *Merobanes*, the Admiral of *Numidia*, who is now in my House, and to whom it is time I present you, having been detained too long from him by the Adventure of the Shepherds.

Achates was most agreeably surpris'd at *Calomander's* Words, who having obtain'd leave of *Merobanes* to bring *Achates* to him, he was no sooner introduc'd but *Merobanes* knew the true *Maderbal*, under the Appearance of the feign'd *Achates*. But *Achates*, altho' ravish'd with Joy to see his Father, yet being ignorant of the State of Affairs in *Numidia*, and of *Calomander's* being made acquainted with them, saluting *Merobanes* with great Respect, 'My Lord, (said he) I have some Matters of consequence to impart to you, when you shall be at leisure to hear them.' *Calomander*, who was as discreet as courteous, taking this as a sufficient Warning to leave them alone, pretending some business, quitted the Room, shutting the Door after him.

HE

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HE was no sooner gone, but *Achates* falling on his Knees, with Tears of Joy, said, ‘ My dear Lord
 ‘ and Father, have you forgot your Son *Maderbal* ?
 At these Words, *Merobanes* falling on his Neck,
 they embrac’d one another for some time without
 speaking one Word. But at last *Merobanes* reco-
 vering himself: ‘ My dear Son, said he, I am over-
 ‘ joy’d to see you : but that my Joy may be com-
 ‘ pleat, give me News of *Hyempsal*. Does he live,
 ‘ and do well ?’ ‘ The Prince is at *Corinth*, replied
 ‘ *Maderbal*, and it was by his Order that I was go-
 ‘ ing towards the Shore, to find means of sending
 ‘ Letters to you. ‘ But how is it, said *Merobanes*,
 ‘ that you have changed your Names, which con-
 ‘ founded me ?’ ‘ Such was the Prince’s Pleasure,
 ‘ replied *Maderbal*, that we might be the more re-
 ‘ tir’d, for some Reasons which he will commu-
 ‘ nicate to you.’ ‘ That shall be soon, said *Mero-*
 ‘ *banes* ; but as I have told our whole Story to *Ca-*
 ‘ *lomander*, it is not fit we should keep him long-
 ‘ er ignorant of your being in his House. ‘ My
 ‘ Lord, replied *Maderbal*, perhaps the Prince may
 ‘ not approve of your discovering him to Strangers.’
 ‘ His Affairs have taken such a lucky turn in *Nu-*
 ‘ *midia*, said *Merobanes*, that there is now no danger
 ‘ of his being discover’d any where. But whatever
 ‘ may be his design of keeping himself incognito
 ‘ in this Country, *Calomander* is too much a Man
 ‘ of Honour to be suspected. *Maderbal* having
 the same good opinion of *Calomander*, they sent
 one of the Servants to desire his Company. And
 as soon as he came in, *Merobanes* embracing him,
 ‘ Most noble *Calomander*, said he, Heaven favours
 ‘ your Virtue, by making your House the happy
 ‘ Temple where the supreme Powers dispense their
 ‘ Blessings. Here I have found my Son, and here
 ‘ I am blest’d with News of my Sovereign. ‘ I
 ‘ am

‘ am indeed, replied *Calomander*, infinitely indebted to the divine Goodness for the many undeserved Favours daily pour’d upon me; and I prize it as none of the least, that the secret Hand of Providence has convey’d such noble Guests under my Roof, and has so unexpectedly brought you to the Knowledge of what, by the change of Names, might have been difficult for you to come at. I congratulate you most heartily for having found your Prince, and a Son, by all Appearances, worthy of such a Father; and I shall think myself very happy if I can any way contribute to the satisfaction of Persons of so great Rank, and who, by what I have heard and seen, are less considerable for their Dignity, than for their Virtue.’

Whilst *Merobanes* and *Achates* made suitable returns to this obliging Speech of *Calomander*, a Servant came to tell him that Supper was on the Table; so that, laying aside their particular Conversation, they adjourn’d to the Dining-Room, where they had a noble Entertainment; and *Calomander’s* Lady with agreeable Wit, mix’d with Civility and Goodnature, jested with *Achates* about the new Trade the Shepherds had fix’d upon him, to which he answered with equal Humour and good Manners.

AFTER Supper, the Lady having retir’d, they enter’d again upon the great Affair, *Merobanes* expressing his earnest desire to find out his Prince, said, he would prosecute his intended Journey the next day. *Calomander* told him, that the Horses were ready; but if it were not impertinent in him to give his advice, he would dissuade him from that Journey. ‘ For, said he, it seems, by the Prince’s changing his Name, and obliging your Son to do the same, that he has no Inclination to be known. But a Person of your Rank and Quality going to *Corinth*, and being seen in *Hyempsal’s* Company, may

‘ may breed suspicion of his Greatness, and that
 ‘ Suspicion may excite Curiosity, and set busy Heads
 ‘ to work to pry into the Secret, and so make dis-
 ‘ coveries which *Hyemp^sal* might not approve.’ He
 therefore advis’d, that *Achates* should go back, by
 himself, and give the Prince an account how Mat-
 ters stood, and to receive his commands. This
 counsel was highly approv’d by *Achates*, and sub-
 mitted to by *Merobanes*. And so, *Merobanes* hav-
 ing told his Son what had pass’d in *Numidia* since
 the last time he had seen them, as soon as it was
 day, *Achates* mounted a fresh Horse of *Caloman-
 der’s*, and return’d to *Corinth*, taking a Groom a-
 long with him.

MEROBANES being unwilling to conceal the
 good news he had heard from his Companions, de-
 sir’d *Calomander’s* Company aboard, which he rea-
 dily agreeing to, they din’d in the Admiral-Ship,
 where *Merobanes*, having made a Signal for the
 chief Persons in the other Ships to come aboard
 him, told them that he had receiv’d Intelligence of
 the King, and that he hoped, in a short time, he
 would be with them. But having told the Noble-
 men, who were aboard, the Truth of the Case, he,
 by *Calomander’s* counsel, advis’d them not to be a-
 shore when the King should come to *Calomander’s*
 House, but to wait his Orders aboard.

HAVING thus concerted Matters, and din’d
 aboard the Admiral, *Calomander* invited all the
 Lords, and other principal Persons of the Fleet,
 to dine with him the next day; and then return’d
 by himself. *Merobanes* pretending business, excus’d
 himself from going back with him, that he might
 not give any occasion of distaste to his Friends a-
 board, by his staying ashore alone. The next day
 they all din’d at *Calomander’s*, and thus diverted
 them-

themselves sometimes aboard, and sometimes ashore, during the Absence of *Maderbal*.

WHEN the fifth day of *Maderbal's* Journey was come, *Merobanes*, as was before concerted, went to *Calomander's* House, where, towards evening, *Achates* arriv'd, telling *Merobanes*, that the King was at hand, with *Calomander's* Groom; but that he had sent him before, to desire *Calomander* and him, to receive him only as *Aristogenes*, and that they should be treated as Relations of *Merobanes*.

THIS Caution being given, the Prince arriv'd, and having been saluted by *Calomander* as a Stranger of Quality, and by *Merobanes* as his near Kinsman, they retir'd to *Merobanes's* Apartment, where, *Calomander* having left them (notwithstanding their desiring him to stay) *Merobanes* fell upon his Knees to his King, who embracing him in his Arms, rais'd him up, and told him, in most obliging Terms, that he found, by the recital of the Affairs of *Numidia*, made to him by *Achates*, he had not only been oblig'd to him in his Infancy for the saving of his Life, (for which, and for his Education, he should always look upon him as his Father) but that in the latter part of the Story, he saw the Revenge of his Brothers Murder, and of the ill usage of his Mother and Sister, together with his own RESTORATION, was entirely owing to his Courage and Conduct; so that, being indebted to him both for his Life and Crown, he assured him that he would make use of both to shew his Gratitude to so faithful a Counsellor, and so kind a Father.

MEROBANES, charm'd with the Grace and Majesty with which the King accompanied his Words, endeavour'd, by the most submissive Expressions of Loyalty, to lessen his own Merit, and

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to give the Praise of the Settlement of the Peace of *Numidia* to those who were join'd with him in the last Transactions. But *Hyempsal*, stopping him short, ' My dear Father, said he, do not strive to lessen the Obligations I am under to you, by extolling the Merit of others. I am not insensible of what I owe to *Adromedal*, *Beruthan*, and many others of my faithful *Numidians*, whose Service I intend, and hope I shall be able to requite to their satisfaction; but I shall never be able to acquit my self to you, to my own liking, altho' your Virtue and Modesty may put it in my power to do it to yours. But as an Earnest of the Trust I repose in you, and of my Inclination to reward your uncommon Services, I intend to commit the Government of my Kingdom into your Hands, it being impossible for me to leave this Country, before I bring an Affair to a conclusion, in which I am engag'd.' But Sir, replied *Merobanes*, can any Affair be of such consequence, as to make you defer taking possession of the Kingdom of *Numidia*? ' Yes, said *Hyempsal*, in the Affair in which I am embark'd here, my Life is bound up, and it may miscarry by my withdrawing from this Kingdom at present; whereas my Crown, as it was recover'd, so it may still be preserv'd, by your prudent Conduct, and good Government. But, to shew you, my dear *Merobanes*, that it is no trifling Matter which detains me here, I must give you a short Account of what has past since the last Letters I had from you in *Sicily*, which I shall do at a convenient time; but it is what I will, at present, trust to no-body but to your self, and my dear Brother *Maderbal*, who knows the very Thoughts of my Heart. But it is now time to call *Calomander*.

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King of Numidia. 173

MEROBANES finding *Hyempsal* fix'd in his purpose, begg'd of him to advise with *Calomander* in this critical Juncture; and therefore, he being come into the Apartment, (after he had been prevented from offering the Civilities due to the King of *Numidia*) *Hyempsal* told him, that a Matter of great Importance having happen'd to him in *Greece*, which made his Presence necessary there for some time, he was resolv'd to make *Merobanes* his Viceroy in *Numidia*, and desired his Advice how to satisfy the *Numidians*. *Calomander* finding him resolv'd, answer'd, that he thought it proper to send for the *Numidian* Noblemen to come to him, but that they should, in publick, treat him as *Aristogones*; and, having appriz'd them of his design, and prepar'd them for it, by such Reasons as his Majesty thought fit to acquaint them with, he should afterwards go aboard the Fleet, and there publickly deliver his Commission to *Merobanes*, but not till the Fleet was ready to sail, lest it should be reported in *Sicionia*, and so frustrate his Intention of being unknown at *Corinth*. This Advice was approv'd of, and, the next day, *Merobanes* went aboard; and having, in *Calomander's* name, invited the Lords to dinner, he gave them their Instructions, and so went ashore with them.

HOWEVER, they were charm'd at the sight of their King, whose Person and Behaviour outdid even their Imagination; yet, having received his Commands by *Merobanes*, they treated him as a private Gentleman, before the Servants of *Calomander*. But when they were alone, they humbled themselves to him, and kiss'd his hand. The King having been before acquainted by *Merobanes*, of their several Merits, and Quality, received them graciously, and spoke to each of them separately, as if he had known them a long time. And having

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ving ask'd them several Questions about *Numidia*, and shew'd, in several instances, that he understood the Interest of it, he told them in general, that he was about an Affair in *Greece*, which, he hoped, would turn considerably to the Advantage of his own Kingdom; but, as it was as yet only in *Embryo*, he could not think of going to *Numidia*, and therefore hoped they would cheerfully obey *Merobanes*, whom he design'd to appoint as his Viceroy, till his return, which, he hoped, would not be long.

ALTHO' the Lords were surpriz'd, at first, with this Proposal, yet the King spoke with such Authority, and gave such Reasons for it, that they acquiesced in his Majesty's determination; promising a ready Obedience to his Commission, whoever bore it, and thanking him for having design'd it in so good hands as those of *Merobanes*. After this they went to dinner, and soon after the Lords went aboard.

AS soon as the Lords were gone, *Hyempsal* taking *Merobanes* to the Garden (whilst *Achates* had engag'd *Calomander* at a Game at Chess) they enter'd the Summer-house, where, being set, *Hyempsal* thus began.

I SHALL not weary you with a long Detail of *Maderbal's* Travels and mine, after we left *Mauritania*, those being little material, in respect of what has happen'd to me since my coming into this Kingdom; I shall only tell you in a few words, that we visited the Islands of *Corfica*, *Sardinia*, and *Sicily*, in some of which we had occasion to shew ourselves in Tilts and Turnaments; in others, by Wars; in both which we had our share of Glory. And I must do that Justice to the Merit of *Maderbal*, to declare, that I was, in all our Adventures, very much assisted by his

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Active Courage, ready Wit, and faithful Counsel. But, whilst we staid in *Sicily*, I got acquainted with a Gentleman, with whose Conversation I was much taken; he was a Native of *Cyprus*, named *Ariamenes*, but, being a Soldier of Fortune, had seen several Countries, and could give a very good Account of the different Natures of the People, the several Interests of Princes, and wherein their Power and chief Strength consisted. Among others, of which he gave me an Account, he spoke of this Kingdom of *Sicionia*, as a Country, where there was the justest Mean kept between *arbitrary Power* in the Prince, and *too great Licence* in the Subject, of any in the World: There, said he, no Law can be made without the Concurrence of the Heads of the Clergy, the Nobility, and Representatives of the Nation, and there being Numbers from all Districts of the Kingdom, they have an opportunity not only to consult the general Interest of the Nation, in making Laws, but likewise the Exigences of particular Cities and Counties. The People are a brave People, said he, but apt to be impos'd upon; and as they are zealous for their Religion, the very Name of Danger to that, will make them undertake any thing. And they have been heretofore led into miserable Confusions, by designing Men, out of an apprehension of a Correspondence between their King and the *Roman Patriarch*, altho' there never was a more zealous Man for the Liberties of the Church of *Sicionia*, nor a greater Enemy to the *Roman Superstition*, than that Prince.

THIS *Cypriot* told me strange things of this Kingdom; but it is not my Intention to dwell upon that Subject. He spoke to me of the Court of *Adrastes*, which gave me an Inclination to visit it; but what struck me most was, the Beauty
of

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of the Princess *Celenia*, whose Picture he shew'd me, which, altho' done for her at the age of fourteen, so surpriz'd me, that I could not, for a long time, take my Eyes from it. I ask'd him a great many Questions about her, and my Curiosity was so excited by all he said upon that Subject, that having communicated my Design to *Maderbal*, and having resolv'd before, to leave the Army in *Sicily*, where I was not satisfied of the Justice of the Quarrel, he came into the Design. I endeavour'd to purchase the Picture, but the *Cypriot* told me he had, since I saw it, given it to *Belisarius* Prince of *Sicily*, who was said to be in love with that Princess.

LEAVING *Sicily*, therefore, altho' I at first propos'd to see *Rome*, yet my Haste to see the Princess *Celenia*, determin'd our Voyage to *Neapolis*, having left Letters for you at *Syracuse*, which I find have miscarried: Crossing that Kingdom, we took Ship at *Brundusium*, and so landed in *Sicionia*. As soon as we left *Neapolis*, we chang'd our Names to *Aristogenes* and *Achates*, under which we now go at *Corinth*, where *Adrastes* King of *Sicionia* keeps his Court, and where the incomparable *Celenia* lives with her Father, she being his only Child, and consequently the Heiress of his Dominions.

WE had not been long at *Corinth*, in private Lodgings, till I found, there was greater Difficulty in seeing the Princess, than I could have imagin'd, in a Country where, I was inform'd, the Ladies enjoy'd great Liberty. But, I was told, it proceeded from a Design of stealing her away, which had only been prevented by the Honesty, and Courage of the Captain of the Guard. I was told, that, since the discovery of that Plot, very few are admitted to see the Princess, except upon
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Holy-days, when she comes to the Temple. And then she is surrounded with Guards in her way thither; and the Gallery where she sits is so contriv'd, that she is seen by no Man, but by the Priest who officiates. Having long study'd means to satisfy my curiosity, I, at last, accomplish'd it in the manner I shall now tell you.

HARD by the City of *Corinth*, there is a little Hill, call'd *Acrocorinthus*, upon the top of which, there was a Temple of old consecrated to *Venus*, out of the Ruins of which there is erected a Chappel, dedicated to the *Christian* Worship. At a little distance from thence, is the Fountain *Pyrene*, where the *Muses* of old, and *Christian Virgins* now, drink and bathe at certain Solemnities. Near this Fountain there is a pleasant Grove, about the middle of which is a close Arbour, the Walls of which are twisted Twigs and Branches of Trees. In this Arbour, I was told, the Princess us'd to perform her secret Devotions, upon a certain Day which they call *Ascension-day*, before she went to *Pyrene* to bathe; after which she was to go to the Chappel; in all which Progress, it was Treason for any Man, (except the Priest, and the Guards, who were drawn up round the Hill) to be seen.

HAVING learn'd these things from our Landlord, *Maderbal*, and I went, some days before the Festival, to view the Place; and, perceiving a close Thicket on the out-side of the Arbour, where I could see through the Boughs, I resolv'd to take up my Lodging there, the Night before, and so wait *Celenia's* coming the next day. Having therefore, by *Maderbal's* assistance, procur'd Shepherds Clothes and a Sheep-hook, we went to the Place, about the Twilight the night before;

before; and, going into the Thicker, *Maderbal* cover'd me so with Leaves and Branches, as it was not easy to discover me, and then left me.

IN this manner did I lie that night, waiting with Impatience the Accomplishment of my Desires, and contriving how to bring my self off, if I should be discover'd; which was, by pretending that I was a Shepherd, who having been, the evening before, wearied in the search of some stray Sheep, had cast my self down there to rest, not intending to stay, but had been overcome with sleep. Indeed, said *Merobanes*, interrupting him, you are qualify'd for that Trade, and, had your Majesty been found, and strictly examin'd, you would, probably, have prov'd such a *Shepherd*, as *Maderbal* was a *Sheep-stealer*.

HOWEVER, (said *Hyempsal*, continuing his Story) this Disguise serv'd the End I propos'd by it. For scarce had *Phæbus* gilded the Top of *Acrocorinthus*, when I heard the Trumpets of *Celestia's* Guards proclaim her approach; and, soon after she came, only attended by one Lady, to the Arbour, and, as soon as she enter'd, the Lady retir'd, but whither I know not; for, I was so dazzled at the sight of the Princess, that I had no thought of any other Object. At first, I imagin'd it was some Goddess, who had descended to have some conversation with her in that sacred Grove. The Arbour seem'd to be enlighten'd with the Splendor of her angelical Countenance; and her Eyes shot forth such radiant Beams, as were sufficient to give life wherever they were directed. I never thought, that the Stars had such influence over human Bodies, as they are said to have, till I found the Effects of her lovely Eyes upon myself.

TO give you an exact Description of her Person, would take more time than all the rest of my
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Discourse. Let it suffice me to say, That her Face was so well proportion'd, that Envy it self could not find the least Particle to mend; and there was so much Majesty, temper'd with so much Sweetness, as must at once command Respect and Love. Her Stature was of the justest Mean, between tall and low, but her Shape so exact, that no Sculptor could have contriv'd a Statue with truer Proportions.

SUCH, and a thousand times more perfect, did the Princess *Celenia* appear to me; which so captivated my Soul, that I did not know whether I was awake or in a dream; but I soon found, that *Cupid* having taken his stand in her lovely Eyes, had shot his golden Shaft so right at my heart, that I was, in an instant, all in a flame. But, when she fell on her Knees to her Devotion, I wonder'd what sort of a Deity it could be, to whom she (who look'd so like a Goddess herself) paid such Adoration.

SHE utter'd her Prayer with such Humility and Devotion, that, altho' I did not understand the Meaning of the Half she said, (for, I suppose, she referr'd to some Tenets of the *Christian Religion*, which I am yet a Stranger to) yet I could not forbear saying *Amen*, when she did.

AS soon as she had ended her Prayer, she rose from her Knees, and went out of the Arbour, leaving her Handkerchief, which had unawares drop'd from her; and I perceiving it, as soon as she was gone, thrust my Sheep-hook thro' the Arbour, and pull'd it to me, believing that there was some secret Virtue convey'd to it, by her Touch; and being glad to render some relative Worship thereby to her, whom I already ador'd in my heart, when I got it in my hand, I kiss'd it with great Reverence, and put it in my Breast

close to my Love-sick Heart; and have ever since kept it as a sacred Relick. With that he open'd his Bosom, and took out the Handkerchief to shew *Merobanes*; on which were wrought (perhaps by *Celenia's* own hand) in Silk of divers Colours, some Pictures and Figures, which neither of them knew the meaning of; being a Woman with a Child in her Arms, and a Glory about the Child's Head, on one side; and, on the other, a Man nail'd to a Cross, with the same Woman standing by, together with others, weeping.

HYEMP^SAL, having kiss'd the Handkerchief, which made *Merobanes* smile, and put it again in its place, thus proceeded in his Relation.

AFTER some time, one of her Ladies came to the Arbour, as I suppos'd, to look for the Handkerchief; but not finding it, went away again, as thinking the Loss of what I accounted a Treasure, a Trifle not worth minding.

CELENIA having, according to custom, bathed herself in the Spring, which was out of my sight, went afterwards to the Chappel, during which time I was confined to my Thicket, where I thought my self happier than in the stateliest Palace in *Greece*. But no sooner was she gone, and the Guards removed, but *Achates* came to find me out, and having recounted my Adventure to him, we stroll'd about the Hill, till night, and so, with a Cloak which he had brought with him for that purpose, I got home to my Lodgings, with my Heart and Imagination fill'd with *Celenia's* Beauty and Perfections. And my Love is so increased since, that neither Crown nor Dignity can draw me from *Sicionia*, till I can make my Love known to her. This, my dear Father, is the Load-stone which keeps me here; and, upon the Success of my

my Love, depends the Happiness or Misery of
Hyempsal.

MEROBANES finding his Sovereign so bent upon the Accomplishment of his Desires, that it would be in vain to attempt to divert him from it, and seeing nothing in his Design, but what was honourable for himself, and advantageous to his Kingdom, promised to satisfy his People of the Reasonableness of his staying abroad, for some time; and, having thanked him for the Honour he designed him, in pitching upon him for his Deputy, they left the Arbour, and came back to the Chess-players, who had just agreed to let their Game stand to another opportunity, neither of them being able to get any considerable Advantage of the other.

AS soon as *Merobanes's* Secretary had engross'd the Commission, by which the King devolved all his Authority upon him, during Pleasure, and that every thing was ready for their departure; *Mero-banes*, *Calomander*, and *Maderbal*, accompanied *Hyempsal* aboard the Fleet, where he was received with all the Marks of Joy imaginable; and all the Officers, and many young Gentlemen Volunteers, had the honour to kiss his hand. After they had dined, *Hyempsal* calling the Nobles and Officers together, told them, that he was at present negotiating an Affair with some States in Greece, which would be much for the Interest of *Numidia*, and therefore he could not go home with them; but that he had made choice of *Mero-banes*, of whose Abilities and Affection for his Country, they were sufficiently convinced. He therefore commanded them to obey *Merobanes*, as his own Person; and told them, that, at his return to *Numidia*, which he hoped would be very speedily, he should think himself obliged to reward

and countenance those most, who had shewed the greatest Regard to his Vice-roy during his Absence. And so having signed the Commission, to which the Seal, brought by *Merobanes* from *Numidia*, had been affixed, the King took leave of *Merobanes*, and the other *Numidians*; and the Wind being fair, they immediately weigh'd anchor, the King, with *Calomander* and *Maderbal*, coming back to *Calomander's* House in his Barge, which had only come at a Signal given to take them ashore; *Calomander* having taken care that none of his People should that day converse with any *Numidian*, for fear of a discovery.

HYEMPSAL and *Maderbal* having staid that night, took Horse the next day for *Corinth*, after they had expressed their Acknowledgments to *Calomander* in the most obliging Terms.

The End of the First Book.





C E L E N I A :

O R,

*The History of HYEMPSAL King
of Numidia.*

B O O K II.

ARISTOGENES was no sooner returned to *Corinth*, but he made it his Study to procure another Sight of *Celenia*. He knew she went, every Holy-Day, to the Temple; but as there were none admitted but Women to the Place where she sat, there was no attempting to come at it in his own Dress: For, in all the Christian Temples in the East, there was a Division be-

tween the Men and Women; so that only the Priest, who was in a Pulpit, rais'd several Steps high, at some small distance from both, could see on each side of the Wall. Having therefore provided a Female Dress, he went out of his Lodgings, early in the Morning, and walk'd about the Church, till the Bells began to ring, and the Guards were set; and then, addressing himself to one of the Sentinels, who kept the Door where the Princess was to enter, and giving him a Piece of Money, he prevail'd with him to let him go in; where, in the Front of the Gallery, he saw a Throne erected for *Celenia*, near the Foot of which our Lover took his Post, but would not go into any of the Seats, as believing that they were reserv'd for the Ladies, who were to accompany the Princess.

AS soon as the Princess came in, the Bells ceas'd, and a most harmonious Musick, of different Instruments, began; which would have charm'd *Aristogenes*, if the Sight of *Celenia* had not made him less attentive to every thing else. But when that Part of the Service began, in which it is permitted to the Congregation to join in the Musick, and that he saw the Princess, with her Book before her, and heard her melodious Voice join with the Choir, accompanied with Organs and other Instruments of Musick, he thought himself in another World, and believ'd that the fam'd *Orpheus*, when he charm'd *Proserpine*, never made half the Melody which he was then enchanted with.

BUT when the Musick was over, and they proceeded to the more solemn Part of their Devotion, to the great grief of *Aristogenes*, a Curtain was drawn by the side of the Throne, which hid the Princess from him; and so troubled his Spirit by that Eclipse, that, had not his going to
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his Knees, (as the other Ladies did) hinder'd them from observing his Countenance, they would have thought that some sudden Malady had seized him.

PRAYERS being ended, the Priest opening a Book, read a Sentence or two out of it, and then deliver'd a Sermon; which, in spite of the Prepossession of *Aristogenes's* Spirit, made him give more Attention to it than could well have been expected. For, as the Priest described the miserable State of the Wicked after Death, the disguis'd Lady was so affected with it, that he thought, even for the enjoyment of *Celenia*, he would not hazard the Miseries so terribly represented in that Sermon. But, on the other hand, the Priest describ'd the happy State of the Righteous, and the Joys of Heaven, with an Eloquence which made *Aristogenes* despise all the Flights of the Poets, and the Orations of the Heathen Priests, concerning their *Elysian Fields*. And, altho' he knew nothing of *Christianity*, he thought the Priest spoke with another kind of Spirit than any of those. And, from that time, he form'd a Design of getting into his Acquaintance, that he might be instructed in the *Mysteries* of the *Christian* Faith.

WHEN the Service was ended, the Musick began again, and the Vail being drawn aside, gave the Prince other Entertainment. Yet the Discourse he had heard, had such Impression upon his Mind, that he look'd upon *Celenia*, as one of those Angels which the Priest had told them attended continually about the Throne of God.

BUT when the Priest had dismiss'd the Congregation with a Blessing, and that *Celenia* descended from the Throne, *Aristogenes*, not to lose so fair an opportunity, step'd forward, and kneeling down, made his Address to her in these Words:

‘ MOST Divine Lady! Heaven has blest’d
 ‘ you with such incomparable Beauty, as signifies,
 ‘ that the excellent Soul, which animates it, can-
 ‘ not fail to be endued with some admirable Vir-
 ‘ tue. Wherefore, as an humble Votarefs, I beg
 ‘ to be refresh’d by some Emanation from that
 ‘ Fountain of Virtue, which is contain’d within
 ‘ your Breast. I am a distressed Girl, affected
 ‘ with an inward Malady, for the curing of which,
 ‘ after other Medicines have proved fruitless, I was
 ‘ warned in a Dream, that one Kiss of your lovely
 ‘ Hand, would sooner work my Cure, than all the
 ‘ Drugs or Balms in *Sicionia*. Wherefore, most
 ‘ gracious Lady, vouchsafe that healing Touch,
 ‘ whereby Comfort may be convey’d to your poor
 ‘ Patient.’ Excellent Maid, replied *Celenia*, I ne-
 ‘ ver knew such a virtuous Quality to be in me,
 ‘ as to contribute health to the smallest Disease:
 ‘ but the Favour you ask is so small, that it were
 ‘ Cruelty to afflict your Apprehension with the re-
 ‘ fusal of that, which, when you have tried, I fear
 ‘ you will find it but a Dream; altho’ I wish it
 ‘ may have the Effect you desire.’ Having said
 this, she stretch’d forth her beautiful Hand, which
Aristogenes kiss’d with an Ardour, which, had the
 Princess not been possess’d with the Opinion of
 his being a Woman, might have soon discovered
 his Malady; nor did he think of letting go her hand,
 till she pull’d it back of her self, and, with a gra-
 cious Countenance, wishing he might recover his
 health, left him with his Fever more encreas’d,
 and his Love more inflam’d than before.

HAVING followed the Princess, as long as
 he could have the sight of her, he retired to a
 Place, where he had appointed *Achates* to have his
 Clothes ready, and having dress’d himself, he re-
 turn’d to his Lodging; where he told *Achates* all
 that

that had pass'd. And, after having spoken of the Perfections of *Celenia*, in Terms which shew'd the greatness of his Love, he began to recount the things he had heard, of which he remember'd a good Part. And, after they had spent some time in this Discourse, and that *Aristogenes* had told him, that he had often heard, both in the Prayers and Sermon, of the Cross, and Christ crucified; *Achates* said, He imagin'd that the Handkerchief, which he had purloin'd from the Princess in the Arbour, must have some Respect to that Part of their Religion. *Aristogenes* being of his opinion, they agreed to paint, upon a Board, the Figures embroider'd upon the Handkerchief, and so to get some-body to explain them. *Achates*, among other Studies, had spent some of his Leisure-Hours in Drawing; and therefore, having gotten the Handkerchief from *Aristogenes*, he copied it exactly in Water-colours. And, when it was finish'd, they call'd for their Landlord, to enquire if he understood any thing of the Story. Having shew'd him the Tables, he readily answer'd, that the one was, *Our Saviour* upon the Cross, and the other was the *Blessed Virgin*, with *our Saviour* in her Arms. But when they ask'd him more particularly concerning those Matters, he frankly told them, that he was better acquainted with emptying a Butt of Wine, than with the Mysteries of Religion, which he took upon trust: But he said he was acquainted with a Priest call'd *Theophilus*, who was a most affable communicative Man, and would be pleas'd to have an opportunity of instructing them in any thing belonging to Religion. *Aristogenes* and *Achates* finding that the Landlord made no ceremony of giving the Priest the trouble of a Visit upon their account, desir'd him, in their Name, to invite him to their Lodgings the next day, or when

he thought he could be at leisure. The Landlord having perform'd his Commission, told them, that *Theophilus* had receiv'd their Compliments very civilly, and would wait upon them the next day. And as soon as Morning Prayer was over, he came to the House; and being carried to *Aristogenes's* Apartment, the Prince met him at the Door, and saluting him with much civility, he accosted him in these Words.

‘REVEREND SIR, We have had such a Report of your readiness to do good, that we presum'd to trespass upon your charitable disposition, by suffering our Host to give you this trouble in our Names. And since you have condescended to gratify the desire of young Men, and Strangers, we hope to be admitted by time, and our great regard to your Person and Character, to a more familiar Acquaintance with you, if you shall find us any way qualified for it, which we shall esteem as a very great Happiness, and shall endeavour to render ourselves worthy of it, by all the Methods that shall be put in our power.’

‘WORTHY SIR, answer'd *Theophilus*, I am oblig'd to those who have spoken so advantageously of me. And I should ill become the Character I bear, if I should omit any opportunity, much more, if I should refuse, to do any small service I am able either to the Souls or Bodies of my Fellow-Creatures. If therefore any service, in my Office, as your Host seem'd to hint, has prompted you to desire my Company, you shall find all the Assistance I can give you; or, if in any other Affair, within the Compass of my Power, I can be of any use to you, you may freely command me. And by what I can read, in your Countenances and Behaviour, I shall think it my Honour and Happiness to be better known

‘ to Gentlemen who at first sight give me a great
 ‘ Esteem for them.’

ARISTOGENES and *Achates* having answer’d this civility of *Theophilus* with suitable Returns, being all seated, *Aristogenes* thus pursu’d the discourse.

‘ AS we are Strangers in *Sicionia*, and curious to
 ‘ inform ourselves of every thing that seems worth
 ‘ enquiring into, that so we may improve our Under-
 ‘ standing by our Travels, we lately happen’d
 ‘ upon some Tables, upon which there are Fi-
 ‘ gures drawn which we are at a loss to find out ;
 ‘ and having shew’d them to our Host, he seem’d
 ‘ unwilling, or not able to explain them sufficiently
 ‘ to us ; and therefore propos’d to give you this trou-
 ‘ ble, because, he said, they represented some My-
 ‘ steries of Religion. It is, therefore, our humble
 ‘ desire, *Reverend Theophilus*, that you will so far con-
 ‘ descend to our youthful Curiosity, as to instruct
 ‘ our Ignorance ; and, if the Figures are of such
 ‘ little moment as to be beneath your spending time
 ‘ about, we hope you will pardon our Curiosity, and
 ‘ let those Trifles serve as an Introduction to a more
 ‘ solid Correspondence.’ At this *Achates* gave him
 the Tables, and so soon as *Theophilus* had look’d up-
 on them, he thus began :

WHEN Christianity was first preach’d in the
 World, it was supported by such miraculous Assis-
 tances of the divine Power, that there wanted little
 or no human Aid to the Propagation of it. Not
 only the Apostles, who were the first Preachers of
 it, but even the Lay-Believers were sufficiently in-
 structed in all the *Articles of Faith*, and were in-
 spir’d with the Power of *working Miracles*, and the
 Gift of Speaking in unknown Languages.

BUT when the Gospel was spread, and had taken
 root thro’ the World, and that Kings and Princes
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came to be Christians, when *Temples* were built and magnificently adorn'd for *Christian Worship*; then the Zeal of some well-dispos'd Christians brought *Pictures* into the Churches, not only as Ornaments, but as Instructors of the Ignorant, and from thence they were call'd *Libri Laicorum, the Books of the People*. And thus the Walls of the Churches were beset with *Pictures*, representing all the particular Transactions mention'd: And they who did not understand one Letter of a Book, knew how to give a very good account of the History of the Gospel, by being bred to understand the particular Passages of it in the Pictures of the Church. Thus, as *Hieroglyphicks*, were the first Means of propagating Knowledge, before writing by Letters and Words was invented; so the more ignorant People were taught compendiously by *Pictures*, what, by the scarcity of Teachers, they had not an Opportunity of being so fully instructed in otherwise.

BUT those things, which were at first intended for good, became, by the Devil's Subtlety, a Snare for the Souls of Christians. For, when the Christian Princes, and the Rich and Great vied with one another who should embellish the Temples with greatest Magnificence, the *Pictures* upon the Walls were turn'd into gaudy *Images* upon the Altars; and the People, being deceiv'd by the outward Appearance of the Priest's bowing and kneeling (before those Images) as the different Parts of their Devotions led them, they imagin'd that those Gestures were design'd to do honour to the Images, before which they were perform'd, (which they certainly were not;) and so from admiring, the People came to adore them: And thus, what were at first design'd as Monuments of Edification, became Instruments of Superstition. And this being by a fatal Oversight in the Clergy at first neglected, or wink'd at, by de-

degrees, (as all Errors have crept into the Church) gather'd strength; so that, from being, in the beginning, the dotage of the ignorant Vulgar, the Poison infected those of better rank, and by their Influence and Countenance brought some of the Priests over to their Opinion, (or rather those Priests were the occasion of deceiving the rich and powerful, especially the Female Sex, for ends not very reputable, or agreeable to the Integrity of their Profession.) But so it was, that what the Priests at first wink'd at, they afterwards gave countenance to; and what they once countenanc'd, they thought themselves oblig'd, in honour, to defend: Till, at last, *Superstition* came to be preach'd from the Pulpits, and gross *Idolatry* obtruded upon the People for true Devotion.

IT is true, that there were many of the sacred Order, whose sound Hearts and clear Heads were very averse to this Innovation; and they both preach'd and wrote against the *Worship* of *Images*, shewing both the Wickedness and Folly of it. But the Disease was so far spread, and the Poison had taken such root, that the consequence of this Opposition was the dividing the Church into Parties and Schisms, and at last proceeded to Blood and Slaughter. For, while some, with great yehemence, contended for *Image-Worship*, others with no less violence oppos'd it: And where these last prevail'd, they broke in pieces the *Images*, not only set upon the Altars, but, by an indiscreet, ill-guided Zeal, defac'd all *Pictures*, whether painted upon the Windows or Walls of the Church. And whoever durst oppose their blind Fury, (supported or countenanc'd by no Authority, but Mob,) were treated by them as Heathens, and Enemies to Christianity, and this frequently ended in Blood.

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BUT I must likewise acquaint you, that in most of the Churches of this Kingdom, this Matter was carried with a more Christian Spirit, and pursu'd with more discreet Zeal. For they follow'd the Example of the great Apostle *St. Paul*, (to whom this Nation ow'd its being converted to the Christian Faith, and whose Epistles to the *Corinthians* make a part of the Book of God;) who, altho' he preach'd boldly against the Idolatry of the *Athenians*, did not stretch forth his hand to destroy their Altars, nor to throw down the Silver Shrines of the Goddess *Diana* at *Ephesus*, because that was the business of the Government, and not of private Persons: So, many of the Clergy of *Sicionia* preach'd against the *Superstition* which had crept into the Church, and represented the danger of it in such a manner to the Government, and waited with such Christian Patience for its Concurrence to stop the Growth of *Idolatry*, that, at last, in God's good time, Truth prevail'd, and our Kings were perswaded to make such Regulations in the Church, as a select Number of the wisest of the Clergy, chosen out of their Body, propos'd to them. And then Laws were made both by the Kings in their legislative Capacity, and by the Clergy in the general Synod of the Nation, against the use of Images and Pictures in Churches; not that they were absolutely unlawful, but as they had given too much occasion to Superstition and Idolatry.

BUT, said *Aristogenes*, I must beg leave to interrupt you, *Reverend Theophilus*, by asking you one Question. Since these things were so profitable and useful to the People, was their ignorant Abuse of them a sufficient Reason for removing them altogether? Or must the Abuse of a good thing take away the Use of it?

YOU must know, Sir, replied *Theophilus*, there are some things of *Divine Authority*, and appointed

to be of *perpetual Use* in the Church, as the *Ordinance of God*. Such, however they may be abus'd, by the Licentiousness of Men; must, upon no consideration, be abolish'd. For no Pretence of *human Prudence* can make us Judges of *God's Ordinances*; nor must we alter or abolish what his Omniscience (which, without doubt, foresaw those Abuses) thought fit to appoint, without giving the Rulers of the Church a *discretionary Power* to change them. There are other things, which, altho' they be good, as intended for a *good End*, and profitable for a *good Use*, yet they can only claim *human Authority* for their *Institution*; or, perhaps, the Practice or Custom of the Church, without even an ecclesiastical Law. When such things come to be *abus'd*, if the Abuse can be easily remov'd (by Prudence and the due exercise of lawful Authority) that Abuse is not sufficient to take away the use of the thing. But due Care ought to be taken to remove the Abuse, and to retain the thing itself. But if the Abuse of a lawful thing is such, as that there is an apparent Impossibility, or at least great danger in removing the Abuse, without giving up the Usage; the chief thing to be consider'd, is, whether that Abuse is more or less hurtful than the Use is profitable. If the Usage does more good to the Church than the Abuse of it does hurt, then it ought to be kept up for the Benefit of it; but still endeavours are to be us'd to rectify the Abuse. But if there accrues more Mischief by the Abuse of any thing (of the Nature of what comes under our present subject) than can be shew'd of good from the use of it, then the thing itself which occasions that Abuse, becomes intolerable; and therefore ought to be laid aside, especially out of the Church, where *a little Leaven leavens the whole Lump*. Nor will the Plea of Prescription warrant
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an human Institution thus abus'd. For the Church (whose Authority only reaches to *Decency, Order, and Edification*) does not intend to make her Customs and Institutions perpetual, when they are plainly destructive of any of these three great Ends. Now, as the *Use of Pictures and Images* in Churches, can plead nothing but human Authority, and scarce any regular Institution of that, far remov'd from the Fountain-head, and the purer Times of the first Ages, since they have been perverted to bad Purposes, and have even been the Ladder whereby People have mounted to *Idolatry* and *Superstition*, that Evil, occasion'd by the Abuse of them, so far exceeds the Good reap'd by them, that there was a Necessity of abolishing them. For altho', without doubt, there is no harm in having the whole History of the Bible painted upon the Walls of Churches, any more than in having it written in Letters, and read to the People in the Church; yet so prone is human Nature to Idolatry, that it is dangerous to try the Experiment. And indeed, the Fate of such Churches as have endeavour'd to keep the Use of Images, and yet pretend to a strict Abhorrence of Idolatry, may be a sufficient Beacon to warn others to keep clear of that Rock, upon which they have been ship-wreck'd. The present state of the *western Churches* (overrun with *Image-Worship*;) is a sufficient Demonstration of the Truth of what I advance.

BUT, thro' the Mercy of God, our *Sicionia* is freed from this Infection; and so averse are the People of this Kingdom to any thing that has the least tendency that way, that there seems to be no danger of our apostatizing to it, unless God shall be provok'd, by our other sins, to give us up to Infatuation. You see no Images upon our Altars; and if any Paintings, such as those you have, are

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in private hands, they are only kept for Ornament, or to excite our pious Meditations of such parts of our Religion as they represent.

THEN *Theophilus* taking one of the Tables in his hand, went on in these Words:

THE Woman, with the Child in her Arms, is the *Blessed Virgin Mary*, the Mother of *Christ*, who is the Son of the living God. The bright Colours round her Head are put there as a Garland of her *pure Virginity*; and to signify, that by the Communication of Light from him who is *the Fountain of Light*, she shines above other Women, as having been more *highly favour'd* than any of her Sex ever was, by being chosen for the great honour of being *the Mother of the Son of God*. The Child in her Arms, is CHRIST in his Infancy. The Glory round his Head represents the Beams of those Graces with which he was endu'd, or rather were inherent in him, who is *the Sun of Righteousness*, and the true Light which lighteth every Man that comes into the World. This is the meaning of the first Table.

THE other Table represents JESUS CHRIST in his Sufferings upon the Cross, satisfying the divine Justice for the Sins of the World. There you see, as it were, his sacred Blood dropping from the Wounds which the Nails made in his Hands and Feet. *The two Streams* which you see flowing out of the Wound in his Side, are the *Water and Blood* which issued from that Wound which a Soldier made in his blessed Side, with a Spear. The Women and others, represented weeping, are the *blessed Virgin*, and some others of his Relations or Followers. The *Clouds and Darknes*s about the Cross, represent that miraculous Eclipse of the Sun, without the Concurrence of any natural Cause (which can only be the Interposition of the Moon between the

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the Sun and the Earth, and can never happen but in or about the change, when she touches the Head or Tail of the *Dragon*: whereas that Eclipse happen'd when the Moon was full, and so in her greatest distance from the *Ecliptic*, which hinder'd any such Interposition as naturally produces an Eclipse.) And this was so remarkable at that time, that *Dionysius*, the learned *Areopagite*, an entire Stranger to *Christ*, or any mention of his Name, when he saw this wonderful Eclipse, cry'd out, *Either the God of Nature is suffering, or the Frame of the World is to be immediately dissolv'd*. And this very Circumstance, when he afterwards was inform'd of the Death of *Christ*, with the other Particulars relating to him, was no small Argument for his Conversion. And thus, noble *Aristogenes* and *Achates*, I have given you a short account of what you desir'd to be inform'd of about these Paintings.

SINCE, said *Aristogenes*, your Learning has given us so great satisfaction in explaining these Pictures to us, let it not appear troublesome to you, good *Theophilus*, to let us understand one thing, which I think not foreign to the present Subject. I have heard you, in this discourse, and I have often before heard others say, that the Person you call *Jesus Christ* is the Son of God; I desire therefore to learn of you whose Son he is, whether of *Saturn* or *Jupiter*, or of *Apollo*, or *Esculapius*, or from which of the Gods he derives his birth.

AH me! said *Theophilus*, in great surprize, I fear you have not understood half of what I have already said to you. I thought I had been speaking to Christians, but I perceive you are Strangers to the Light of the *Gospel*, and are yet under the Darkness of Heathenism. And therefore, before I can give an Answer to your last Question, I have more work to do than I at first apprehended. For, be-
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fore I can rightly instruct you in the Nature of that God whose Son *Jesus Christ* is, I must first confute your *Polytheism*, and demonstrate to you the Vanity of your Multiplicity of Gods, and shew you that those you adore are nothing but idle Phantoms, and vain Idols, which cannot give help to their Worshipers; and, in a word, that they have no existence but in the Brains of those who first set them up, and of such as have since worship'd them: And then I shall shew you, that the God and Father of our Lord *Jesus Christ* is *the only living and true God*. Listen then to me, noble *Aristogenes* and *Achates*, listen for the Good of your Souls, for I am zealous for your Salvation.

THE eternal God, the Lord of Heaven and Earth, *whose Wisdom is unsearchable, and whose Ways are past finding out*, that he might, in the fullness of time, manifest his own Glory; and the Riches of his Grace and Mercy to the World, suffer'd the Multitude of the Nations of old to walk in the Darkness of their Minds; because that (altho' he had manifested unto them the invisible things of himself, in the visible things which his omnipotent Hand had created; so that, by the Light of Nature, from the Foundation of the World, they might read and learn, in the Book of the Creatures, his eternal Power and God-head) they did not glorify him as God, nor worship him according to what they might have known and understood of him, but were unthankful to him for his Goodness. God therefore gave them up to *Blindness of Heart, to follow their own foolish Imaginations*: And hence it came to pass, that not being able, in the narrow compass of their shallow Comprehensions, to conceive that one infinite Being could be the immense Foundation of all Things, and the infinite Cause of all Effects: Not being able to comprehend, how that *one true God* should

should produce things *contrary* to one another; that he, who establishes Counsels of Certainty, and yet permits Contingencies, should be *one and the same*; that the *God of Peace* should likewise be the *God of War*; that he should be the Author of *Health* and of *Sickness*, of *Life* and *Death*; that the God who *blesse*s the Fruits of the Earth, should be the same who *blasts* them; with a thousand other Contrasts: Not being able, I say, to comprehend this, thro' their Blindness of Ignorance, they imagin'd as many different Gods as there were different effects in the World, and thus set them against one another as so many distinct Deities, *willing contrary things*, and engag'd in opposite Interests. And, according as they saw any Portion of Wisdom, Power, or any other Excellency in any of the Creatures, they crumbled the God-head into so many Fragments, which they scatter'd thro' the World as so many Deities. Nay, so prolific were their Brains in forging Gods, that they deify'd the *Elements*, and even *Beasts* and *Fishes*. Nor did the *Trees*, *Plants*, *Herbs*, and *Roots*, escape being rais'd to the same honour. *Arts* and *Sciences*, *Blessings* and *Judgments*, produc'd new Deities. A Clap of Thunder begot a *Jupiter*; a Storm at Sea, a *Neptune*; an Earthquake, a *Pluto*; and so on. Every thing they lik'd, and every thing they fear'd, brought forth a new God; so that, in process of time, we are told, they encreas'd to 30,000, of which no less than 300 were *Jupiters*. And thus, as a River swell'd by the Accession of other Waters, overflows its Banks, and disburdens itself into the adjacent Fields, their shallow Understandings, overwhelm'd with the Burden of the Conception of the *divine Unity*, considering the different Effects of things in the World, to ease themselves, divided this Burthen, by putting it upon many shoulders, as thinking it impossible

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that one Being could be equal to the whole weight of the Government of the World. And thus having imagin'd to themselves a Multitude of Gods, they made Images and Temples to them; and instituted Worship and Sacrifices for them, with the same extravagant Variety.

BUT that there can be but *one God*, and that all the long List of Heathen Deities is a vain Imagination, I hope to show you from sound Reason. For,

There can be but *one first and prime Cause* of all things that exist, from which they all derive, as the Branches of a Tree from its Root; and the Streams of a River from its first Spring. Let us consider the different Effects produc'd every day, we must suppose that those Effects have some *Cause*, and that *Cause* must either be *self-sufficient*, or must have been produced by *another Cause*. If it is self-sufficient, it is the first Cause: But if it is not, then it is produced by another, and that by some other, till at last we come to the first and prime Cause of all, from whence the whole Universe was at first produc'd. And that this last Cause can be but one, I am now to prove.

THAT which is *the Cause of itself*, and from which all others derive, must, in the very Idea of it, be *eternal* and *infinite*; for as *Nothing* cannot produce *something*, if there ever was a time when this *first Cause* was not, then it could never have been at all; because, supposing it the first, there was nothing before it; and consequently, it must have been *self-existent*, before any thing else existed, and so is both *eternal* and *infinite*, both which are necessarily included in the very Notion and Idea of a *self-existent* Being. If this first Cause is infinite, it must have *all possible Perfection*. But it is a Contradiction to say, there are *two* infinite Natures,

tures: For, if there are two such Natures, they can be *separated* and *divided*, and must have distinct Virtues and Efficiencies, and so neither of them can be so perfect as if they were united, because *two Perfections* united must have more Force and Efficiency than one. But if either of them wants any possible Perfection, they cannot be *infinite*, and therefore cannot be God. To instance with respect to infinite Power; if there are *two omnipotent Beings*, they must either be of *equal Force* or *unequal*. If their Power is *unequal*, that which is *inferior* in Power cannot be God, and so only the *superior* can claim that Title. If their Power is *equal*, then they must be suppos'd either to *agree* or *disagree*. If they are both *omnipotent* and *agree*, then the one of them would be *superfluous*, which is a Contradiction, there being no Possibility of Superfluity in the divine Nature. But if they are *equal* in Power, and *disagree*, thence would follow an eternal Disagreement in the Order of Things, and all inferior Causes would jar with one another: and if we could think that the Universe could have been created upon such a Supposition (which I cannot conceive) the Frame of it had, long since, been dissolv'd by the Opposition between the *two* omnipotent Powers. And the same might be said of the other Attributes of the Godhead.

BUT I hope I need not insist upon this Argument any longer, since the most learned Heathen Philosophers either openly profess'd the *Unity* of the *Deity*, or gave such broad Hints, as left it beyond dispute, that they thought there could be *but one God*. What else could *Trismegistus* mean by that *chief Good*, that *one Root of all things*, that *Father and Creator of all things*, that *Lord of Eternity* (by Name *inexpressible*) but this *one God*? What is that *Unity* which *Pythagoras* recommended his

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Scholars to search after, but this *one God*? And *Zeno*, altho' he advis'd his Disciples to trim with the Multitude, by saying there were many Gods, yet he taught them to learn but *one God*. And the same Doctrine was taught by *Sophocles*, *Socrates*, *Plato*, *Aristotle*, and by all the wisest Philosophers among the Ancients, as I suppose Gentlemen of your Education are not ignorant of.

INDEED, replied *Aristogenes*, altho' I have not read the Writings of some of the Philosophers you have named, with a View of confuting *Polytheism*, it being the too common Fault of People to take the Religion of their Country upon trust; yet I remember to have read in several Places, particularly in the Writings of *Plato* and *Aristotle*, what you have asserted: and I see such convincing Reason against the *Multiplicity* of Gods, that I am ashamed I did not consider that Argument more seriously before. But proceed, kind *Theophilus*, for I never attended with more pleasure to any discourse in all my Life.

SINCE you are so well inclin'd, said the Priest, I shall gladly go on. The very Images which were made for those false Deities, confute their Divinity; for, *no Similitude* can be made of God. If the very Idea of God supposes, as I have said, *Infinity*, then *the Deity cannot be circumscrib'd*, and therefore *cannot be represented by an Image*, there being no Proportion between infinite and finite: So that whilst People *make their Gods*, they *destroy their Divinity*. For, whoever worships an Image, either makes his Worship terminate in the Image, or in the Deity suppos'd to be represented by it. If it be address'd to the Image, and terminates in it, then the Worshipper makes a God of a Stock or a Stone, or of any other senseless Matter, which was form'd into that Shape by the hands of the Artist,
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who could give no greater Sanctity to that part of the Matter than to the other Parts which he lopp'd off from it in the making; and either burn'd them in the Fire, or perhaps converted them to a more dishonourable Use. Is it then agreeable to Reason, or common Sense, to adore that as God, which, by a very little Variation, might have been made to represent a Horse, or a worse Creature, and that cannot have Divinity in it for the bare Name which is given to it. But if the Worship is address'd to God thro' the Image, it is either a *false God*, or the *true one*, who is said to be so worship'd. If it be a *false God*, there is no worship due to him, nor to the Image which represents him; which shews, that all your Heathen Worship is gross Idolatry. If it is the *true God* who is pretended to be worship'd by the Image, it is no less foolish than the other. For one may as well think of measuring Eternity with a Joiner's Rule, or grasping Infinity in the Palm of one's hand, as to confine the Deity to the Place occup'd by an Image, or to represent him who has neither Colour, nor Figure, nor Parts, nor Body: And so, at best, is but a false Image of the true God; which is degrading, as much as we are able, the infinite Majesty, to a dumb Idol, and honouring him with a Lye.

IF it be pretended, that it is not the Essence of God that is represented by the Image, but the visible Appearances by which he has been sometimes pleas'd to manifest himself: To this I answer, that those Images are not the Images of God, but a Representation of the Species by which he has communicated his Will to Man; and to fancy that we can make such Images of God, is to *change the Glory of the incorruptible God into the Similitude of an Image made like to a corruptible Creature*. And,

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at best, such an Image could be call'd only a dark *Hieroglyphick of God*, but not his Image; nor could he be worship'd by that Image, without flat Idolatry. For, he who pays Adoration to such an Image, with an Intention to worship God by so doing, joins God and the Image together, in the Act of Adoration, making them the same integral Object of Worship; by which he is guilty of Idolatry, by yielding the same Worship to God, and to the Image, which is not God. When one pays any Worship to an Image, it is either the same Worship which belongs to God, or it is less. If it be less, it is Impiety to offer it to God, who is worship'd thro' the Image. If it is the same, it is Idolatry to offer it to the Image.

IF it be farther alledg'd, that this Worship is only relative, and that no Worship is intended to the Image: To this I answer, that it is plain there is some Worship given to the Image: And if it is less than divine, it is not the Worship due to God. If it is divine Honour, the best that can be said of it is, that it is committing Idolatry for God's sake.

THUS you may see the Vanity of your Religion, in setting up a Number of Gods, and the blind Superstition of worshipping and bowing down to Idols, which are no Gods; and that there can be but one living and true God, who cannot be represented by any Similitude: whom, because the Heathen did not *worship*, nor *glorify as God*, but *became vain in their Imaginations*, prefer'd their own fond Inventions to the Manifestations of his eternal Power and Goodness, and *yielded the Glory due to the immortal and uncorruptible God, to the Images of corruptible Men, and of Birds, four-footed Beasts, and creeping things*, God was provok'd to give them over to strong Delusion, suffering the Devils to possess those Idols, by whose Lyes (believing them to be divine Oracles) they were en-

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courag'd in their Superstition, and at last came to adore the Devils themselves instead of God.

BUT to render them inexcusable, God did, sometimes by Acts of his Omnipotence, convince them of the Impotence of their Idols, and forc'd from the Mouth of their Oracles, a Testimony against themselves of his superior Power. An Instance of which we have in *Athens* in the time of *Epimenides*. The *Athenians* being sore afflicted with the Plague, and having consulted the Oracle, the Oracle sent them to *Epimenides*, who told them, that they had had Recourse to their own Gods in vain, for help; but that if they expected Relief, they must apply to another Deity, who was superior to all theirs. And upon their sacrificing to this God they were reliev'd: For which Mercy, the City built an Altar in *Mars's Street*, with this Inscription, *To the UNKNOWN GOD*.

THIS God, unknown to the Heathen, is the ONE living and true GOD, in whom we believe, and whom we worship. This is the *Father* of our Lord *Jesus Christ*: One God in Essence, and yet three in Persons, call'd by the Names of the FATHER, the SON, and the HOLY GHOST. The *Father* begetting the *Son* begotten, and the *Holy Ghost* proceeding. And yet they are not three Gods, but one God. Here is *Trinity* in *Unity*, and *Unity* in *Trinity*, which is a Mystery to which the Heathens are Strangers; and into the deep Abyss of which Man's Understanding cannot dive, nor can the Tongue of Men or Angels express it; and had it not been reveal'd by God himself, it had been hid to all Eternity. But altho' we cannot comprehend the depth of this great Mystery, yet God has been pleas'd to reveal as much of it as was sufficient for his Glory, and our Salvation, that our Faith may have Matter to exercise itself upon, altho'

tho' our Reason cannot reach it; and that we may, with Humility admire, and with Admiration adore those *inscrutable Mysteries* of the *glorious Deity*, but *not presume to comprehend* the same, within the compass of our shallow Capacities, much less to define them with our Tongues. And therefore I have always thought it very unfair to be desir'd to explain the Mystery of the Trinity; nor do I approve of such as have pretended to illustrate it by *Similitudes* taken from the *Sun* or *Fire*. For, what we cannot comprehend in our own Minds, we shall but ill explain by any Similitudes or Illustrations: And there is great danger of doing Mischief by attempting to make clear what would cease to be a Mystery if we could make it plain. It is sufficient for me, and ought to be so to all who believe in God, that he has declar'd it; and that great Apostle, who by the Inspiration of the Holy Ghost, brought this our Kingdom to the Belief of Christianity, has told us, *Great is the Mystery of Godliness, God was manifested in the Flesh*. And our Lord himself has told us, that *the Father and he are one*. Thus, noble *Aristogenes* and *Achates*, the everlasting *Father*, and his Son *Jesus Christ*, and the *Holy Ghost*, the Spirit of Grace, are three Persons, *co-eternal, co-equal, co-essential*; and yet *these three are one eternal living and true God*. This is our God, and that God in whom all who desire to be sav'd, must believe, and must worship and serve him with a pure Mind.

TRULY, said *Aristogenes*, you have not only manifested your own profound Knowledge in the incomprehensible Mysteries of the Deity; but you have also, by your learned Arguments, so fully convinc'd us (for I have Authority from *Achates* to answer for him) of the Folly of the Plurality of Gods, and the Vanity of the superstitious Worship,

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In which we were bred, that we are resolv'd to renounce all those Idols, and from henceforth to cleave to him who is, alone, the true God: Wherefore, dear *Theophilus*, since you have been pleas'd, by the light of your Learning, to bring us so far towards the Truth, we most earnestly intreat, that you will yet further tender the good of our Souls, and scatter some remaining Clouds of Darkness which yet hang over our Understandings. For we not only find ourselves ignorant how to approach this God, and to serve him as we ought; but we likewise find ourselves in a Mist as to the knowledge of several things which the Religion and Worship of your God requires us to understand.

WE have heard you say, that one of the Tables we shew'd you has the Picture of *Jesus Christ* in his Infancy; and yet you tell us, that he is God equal with the Father. You said, that the true God being infinite, *cannot be represented*; and yet these Pictures represent his Colour, Shape, Age, and Features. You told us that he was *co-eternal with the Father*, and so must be without beginning of Time, or end of Days; and yet he is represented as the Son of a Woman, and so his Conception and Birth gave him a beginning in one of the Tables, and his Death in the other gave him an end.

YOU told us, that he is *the Son of Mary*, and yet you call this *Mary* a *Virgin*, which seems to contradict her being a Mother. These things seem such Riddles to us, that we are bewilder'd: wherefore, most excellent *Theophilus*, we entreat that you will please to be at farther trouble to solve these Difficulties, and to clear up these Contradictions, whereby you will gain such Proselytes, as shall never bury in Oblivion the Obligations they shall be under to your Goodness, in having been the Instrument to
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bring us from darkness to light. Then *Theophilus*, rejoicing in Spirit that he had so far wrought upon them as to make them renounce the Error of *Polytheism*, and their former Idolatry, and not only inclinable, but earnest to know the way of saving Truth, very willingly proceeded to satisfy their desires.

IN order to this, he began with the Fall of *Adam* and *Eve* from their State of Innocence, by which they put themselves and all their Posterity out of Favour with God, and made all Mankind liable to his Wrath. Then he enlarg'd upon the Covenant, from all Eternity between the Father and Son, for the Redemption of Mankind; for the perfecting of which, he was to come from Heaven, in the fulness of time, and to assume the Nature of Man, by uniting it *hypostatically* to his Godhead, that he might satisfy God's Justice in the same Nature that had offended. That it being absolutely necessary that our Redeemer should be without the least Spot of Sin; and it being inconsistent with the Purity of the divine Nature to be united to a Body contaminated with Guilt, God had determin'd that he should assume his Humanity from a *Virgin*, who should be previously sanctify'd by the *Holy Ghost*, by whose Power the Virgin, without any Intercourse with Man, conceiv'd our Saviour, and brought him into the World. Then he proceeded to give them an account of the Life and Death of *CHRIST*, and of his *Resurrection* and *Ascension*, as they are deliver'd in the Gospel.

THEOPHILUS having, in a long discourse, shew'd them all these Passages; Now, said he, I hope you see that I can easily account for the seeming Contradictions in my first Discourse: for the divine and human Natures being *hypostatically* united in the Person of *Jesus Christ*, we may, with

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Propriety enough, talk of his Infancy, with regard to his Humanity, altho' as God he was from all Eternity. By the same reasoning I can reconcile what I said of the Impossibility of making a Representation of the Divinity, with having Pictures of *Christ*, for those Pictures are only given of his *Manhood*, of which the Figure may be drawn without any derogation to his Divinity; but then those Pictures are not to be worship'd by Christians, for the Reasons already given. And when we say that he had beginning of time, and end of days, these are still meant of him as Man, at the same time that we affirm that he has neither beginning nor end as he is God. And when we say that the blessed *Virgin Mary* was both a Mother and a Virgin, they are both true; for as she conceiv'd and brought forth *Jesus Christ*, she became a *Mother*; but as she conceiv'd him by the Power of the *Holy Ghost*, without having known Man, she was a *Virgin*. And now, most noble *Aristogenes* and *Achates*, it only remains, that if you are convinced of the Truth of what I have said, and believe in the Lord *Jesus*, and repent you truly of your Sins, I say it only remains that you be baptiz'd in the Name of the *Father, Son and Holy Ghost*, for the Remission of Sins, and for the renewing of your Minds: For *he that believes and is baptiz'd shall be saved; but he that believes not shall be damn'd.*

YOU have, said *Aristogenes*, declar'd strange things to us. But let it not offend the good *Theophilus*, if we desire Proof for the Truth of them, before we give our full Assent to them. What you have now related to us, transcends our Reason, and the power of natural Causes; so that if we should embrace Doctrines which exceed Probability, without a sufficient Reason to persuade our Faith, it may look like rash Credulity in us; and

a Faith built upon Uncertainties may be easily shaken for want of a sure Foundation.

MY noble Friends, replied *Theophilus*, you are perfectly in the right to require a better Reason and surer Foundation for these great Truths than my bare Word and Assertion: For, *true Faith in God* must not depend upon *human Testimony*; the only sure ground upon which it is to be built, is *divine Authority*. In matters of this Life, and in the Histories of human Affairs, we give credit to Authors of Reputation, and take things upon trust from them, because the danger is not so great, altho' we should be deceiv'd. But in things that pertain to God, and wherein our Salvation is concern'd, God has not left us to the uncertainty of fallible *human Testimony*, but has given us *his own Word*, as the sure Foundation upon which our Faith may rest, and the infallible Oracle to which we may have recourse in all doubts and difficulties. In order to assure us of this, he reveal'd his Will to holy Men of old, *at sundry times and in divers manners*, sometimes by *Dreams and Visions*; sometimes by secret *Inspirations*; and at other times by an *audible Voice from Heaven*. Those holy Men, thus taught, instructed others in the Will of God; and to procure Credit to what they said, as from him, he confirm'd their Words by *Miracles* to the Persons then alive, and by *Prophecies* to succeeding Generations.

THUS God Almighty, by the Ministry of his Servant *Moses*, deliver'd to the People *Israel* (among whom, for the exemplary Virtue of their great Ancestor, *Abraham*, he chose to establish his Church) a System of Laws, and a stated Worship, which was to continue to the Incarnation of *Jesus Christ*, the Saviour of the World, which had been promis'd to *Adam* after the Fall; and the same

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Promise was renew'd to *Abraham* and his Descendants; and the expected *Saviour* was known among the *Jews* under the Title of the *Messiah*. And all the *Rites* and *Ceremonies*, commanded by God to that People, refer'd as *Types* to some part of *Jesus Christ's* Redemption; and particularly their *Sacrifices* were *Types* of his great *expiatory Sacrifice* upon the Cross for the Sins of the World.

THIS *Moses*, (who may well be thought to deserve the Character of the wisest Law-giver that had appear'd among Men before the coming of *Christ*, since his System of Religion and Laws was directed by God himself) committed all that he had taught them to writing, and added to it, from the same divine Authority, a *short History of the Creation*, and deduced the *Genealogy* of the Ancestors of the People *Israel* from *Adam*. Those Books of his, commonly known by the Name of the *Pentateuch*, or *five Books of Moses*, were left to the care of the *Jewish Church*; and, notwithstanding the Troubles they afterwards brought themselves into by their Folly and Disobedience to the divine Commands, the *Pentateuch* (to which were, from time to time, added the Writings of other inspir'd Men, in that Church, who, like *Moses*, confirm'd the Truth of their Writings by Miracles,) was preserv'd by the divine Providence, and is among us to this day. This we call the *Old Testament*, which contains the whole System of the Christian Religion, but *under a Vail*. But when the fulness of time was come, and that *Jesus Christ* appear'd (according to the Promises and Prophecies of the *Old Testament*) and fulfill'd by his Ministry, but more especially by his Death and Sufferings, all that had been foretold concerning him; then the Sacrifices, enjoin'd by God to the *Jewish Church*, ceas'd, as being *fully accomplish'd* in the great Sacrifice of *Christ*

Christ upon the Cross, of which they were only *Types* and *Figures*; so that, our Lord (having fulfill'd the whole Ceremonial Law,) *abolish'd the Sacrifices*, and establish'd a *new* and *more spiritual Worship*, which is to continue to the end of the World. And having instructed his Apostles and Disciples in the *substantial Doctrines* of his Religion, and sent the *Holy Ghost* to assist them in the *Preaching* of it, and to confirm the Truth of what they taught, by affixing the Great Seal of Heaven to it, which is, *working Miracles*, to give a Sanction to what they said; those Apostles, and other inspir'd Men, collected the *Doctrines*, then introduc'd, by the Authority of *Christ* and the *Holy Ghost*, and deliver'd it, together with an historical account of the *Life, Doctrine, and Sufferings* of *Christ*, his *Resurrection* and *Ascension*; as also of the Progress of the Gospel by the preaching of the Apostles, after they were inspired by the *Holy Ghost*; and the Instructions they gave, by Letters to the Churches they had planted. And these Writings are what we call the *New Testament*, and both together make up the one Book of God, which, we call by way of eminence, *the Bible*, or, *the Holy Scriptures*, as having been written by the Command of God, and dictated by the *Holy Ghost*, and contain the *lively Oracles* deliver'd by divine Authority, and confirm'd by Miracles. These Scriptures of *the Old* and *New Testament*, have been carefully preserv'd in the Church, as the infallible Records of divine Truth, and the constant Rule for Doctrine and Practice. It is therefore, upon these Scriptures, O *Aristogenes* and *Achates*, that you are to build your Faith, and not upon my Words.

INDEED, said *Aristogenes*, the Word of God is a Testimony beyond exception, and sufficient to command our Faith. And if you can convince us,

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that the Book you have mention'd is *the Word of God*, and written by the *Inspiration* of the *Holy Spirit*, you shall readily gain our Assent to the greatest seeming Impossibilities, because I grant already, that *nothing is impossible with God*.

WELL then, replied *Theophilus*, do you, upon this Condition, embrace the Christian Faith? Yes, said they both together, without farther dispute. Then, said *Theophilus*, if you were acquainted with the holy Scriptures, they would prove themselves to be divinely inspir'd, much better than my Words can do; and when you read them, you will find such *divine Majesty* in the *Stile*, and such a *secret Power* in the very *Words*, that you will acknowledge the Finger of God to be in them. You will see such *Harmony* among the Penmen of these Scriptures, (altho' many Centuries of Years interveen'd between the first and last of them) that you will be convinc'd they were all dictated by the *same Spirit*. You will see *Virtue* and true *Holiness* press'd by such Arguments; as never enter'd into the Minds of the best Heathen Philosophers, unless they saw Pieces of our Bible. You will find *Contempt of the World*, *Mortification* and *Self-denial* both inculcated and practis'd after *another Manner*, and from *other Motives* than the greatest Masters among the Heathens were acquainted with. You will see Vice reprov'd in the greatest Men without reserve, and such an air of Sincerity runs thro' the whole, that those who are celebrated justly for their great Virtues, are (notwithstanding that) censur'd for their Faults, by way of caution to others.

I MIGHT enlarge upon this subject, but I leave it to your Consideration, after you come to relish the holy Scriptures, which I earnestly recommend to your Study. At present then, I shall make use of other Proofs more adapted to your present State,

State, consider'd as having been bred in utter Ignorance of the Scriptures.

I HOPE I have already demonstrated, that there is but *one God*. Now, if there is one God, it follows that Worship is due to him: and if he is to be worship'd, it must be in a way agreeable to the dignity of his Nature. But as the great disproportion between the infinite, immense Godhead, and finite, low, human Nature, made it impossible for Mankind to understand any thing of the Nature of God, and consequently how he was to be worship'd, so as to make that Worship acceptable to him; there was a Necessity that there should be a *divine Revelation*: For, to say that God requires Worship from Men, and yet has not declar'd after what manner he will be worship'd, is a blasphemous Reflection upon his *infinite Wisdom*, as not having sufficiently provided for his own Glory; and upon his *infinite Goodness* and *Justice*, in requiring acceptable Worship from Mankind, without affording us Means of knowing what it was, or how it ought to be perform'd. But as we cannot think thus of the All-wise and infinitely Just and Good God, then we must conclude, that he has prescrib'd a way to us for his Worship and Service. And if so, then it must be this, taught by our Bible; or it must be some other. That it can be no other, is plain from the absurd ridiculous Principles upon which all the Heathens built their Worship, viz. the *Plurality of Gods*, which I have shew'd you the Vanity of. Since then no other System of Worship can pretend to be the Revelation of God, this must, and by consequence *the Scriptures we have are the Word of God*.

AGAIN, I believe, it will not be deny'd, that the whole Race of Mankind are Sinners. We find our selves, as soon as we are capable of think-

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ing or acting, prone to Vice ; and, when we come to mature Age, we find *a Law in our Members warring against the Law of our Minds*. This universal Corruption and Depravity can no other way be accounted for, in common sense, but in the way that *Moses* has told it, *viz.* From the Fall of *Adam* ; who, having corrupted himself, has propagated that Corruption to the whole Race. Now, if human Nature be so universally deprav'd, it must be at enmity with God, (for Light and Darkness may as well come together in the same Subject, as the Favour of God, and Sin or Impurity.) So that all Men, considered as Sinners, must be obnoxious to the Wrath of God, unless there be a way found to reconcile Men to God, without doing violence to his Justice. This is a Truth so universally acknowledg'd, that all Nations and all Religions have prescrib'd means of reconciling themselves to God. But the Methods invented by People of all Nations and Religions, for accomplishing this great End, have all been found ineffectual, without the great one propos'd by our Religion. For neither *Prayers*, nor *Ablutions*, nor *Sacrifices* and *Offerings*, were sufficient to attain that End. For, as the Soul is the Fountain of Sin, it is not only corrupted by polluted Thoughts and Affections from within, but the external Actions of the Body, flowing from those Affections, send back their Contagion and Guilt to the Soul, their proper Fountain ; and, as long as the Stain of Guilt sticks to the Soul, it cannot be united to the pure and holy God. And therefore, no Means are sufficient to reconcile Men to God, but such as can purge the Soul, which the Means above-mentioned cannot effect. For, as God is infinitely just, he must infinitely hate Sin. So that, to reconcile Mankind to God, some Method was
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to be found out, by which God's Justice might be satisfied, before it could be expected that any Man had a Title to his Mercy. If God should have been so partial on the side of *Mercy*, as to have given a general Pardon, without any satisfaction for Sin, or by a satisfaction altogether disproportion'd to the nature of the Offence, what should become of his *infinite Justice*? And therefore, the Reconciliation between God and Man must be such, as to make *Justice* and *Mercy* meet together in the Means of it, without destroying either of them; but *Prayers*, *Ablutions*, *Sacrifices*, and *Offerings*, are ineffectual for that end. *Prayers* cannot do it; because, till the Eye of *Justice* is satisfied, the Ear of *Mercy* is shut to all *Prayers*: For who can think, that his *Prayers* should prevail for pardon, when Justice, inexorable Justice, is arm'd against him? Nor can *Ablutions* attain the end; because, the washing the Body has (of it self) no power to cleanse the Soul; and, without purging the Soul, infinite Holiness can never be united to Man. Can the washing the Head, or Hands, cleanse the Conscience, or purify the Mind? Or, what Effect can Water, or any other Matter (consider'd in it self) have upon the immortal Soul? We might as well propose to brand the Face of an Angel with a hot Iron, or to bind a Spirit with a Chain, as to imagine, that a polluted Soul should be purged by the Water of a Fountain, as such. And the same may be said of *Sacrifices* and *Oblations*: For, how can Justice be satisfied for the Sins of Men, by the Blood of Creatures of another Species? Can Offences committed against infinite Justice, be commuted for by the Blood of a Bullock or a Sheep?

NOR is this any Argument against the offering of *Sacrifices*, prescrib'd in the Old Testament; or, against *Baptism*, in the New: but, against the

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Sufficiency of them, in their own nature, and against People's imagining, that the bare performing the Ceremony, is capable of taking away Sin, and reconciling us to God.

THE Reason why Sacrifices were ordained of old, was, as I observ'd before, to typify the great Sacrifice of the Son of God; but, in their own nature, they could not take away Sin: And therefore, God declared his abhorrence of those Sacrifices, when they were thought adequate Atone-ments for Sin. For he told us, by his Prophets, That he could not be *pleas'd with thousands of Rams, or with ten thousands of Rivers of Oil.* And our great Apostle, in the New Testament, as well as the Prophets in the Old, shew, with good reason, that the Blood of Bulls, or of Goats, could not expiate Sin. Nay, God Almighty re-jects, more especially, human Sacrifices; and as-sures us, that the giving *the First-born for our Transgression, and the Fruit of our Bodies for the Sin of our Souls*, is all Vanity.. How then could Mankind be reconciled to God, if all the Means they could think of fail'd?

HERE, then, is an infallible Proof of the Divinity of the Scriptures; in them is propos'd the only Remedy that can be thought of, for the lost Race of Men: A Remedy, which could never have been devis'd by human Wisdom, nor in the power of Mankind to have brought to pass, if it could have been thought of. For, whereas Prayers, and Ablutions, and Sacrifices, consider'd in them-selves, were altogether useless for the end propos'd, the Holy Scriptures have laid down a Method, for satisfying God's Justice to the full, in the same nature which had sinned; viz. *By uniting human Nature to the Godhead.* For, the eternal Son, in the Fulness of Time, taking our Nature, laid

laid down his Life for the Sins of the whole Race of *Adam*; and thus, *infinite Justice* was satisfied, by the Sacrifice of this *infinite Person*; and *infinite Mercy* extended to the lost Race of Mankind, without any diminution of *Justice*.

NEITHER Angels nor Men could have thought of this Expedient; and therefore I conclude, That the *Scriptures*, which declare this *only Method of Redemption* possible, and gave the *Promise of it*, so many Ages before it was fulfill'd; that the *actual Accomplishment* of it, in due time, agreeing, in all its Circumstances, with the *Predictions* of the Old Testament, which, before our Lord's Incarnation, were in many hands; and, having been translated into *Greek* from the original *Hebrew*, were seen by *Heathens*, as well as *Jews*; That the *Life*, and *Miracles of Christ*, having been done *in the face of the Sun*, and his *Sufferings* not to be denied by the *Jews* themselves; That his *Rising from the dead*, and shewing himself alive, for forty Days together, to five hundred sober reasonable People, to whom he gave all the *Marks of his Resurrection*, that Men, in their senses, could desire; That the *Descent of the Holy Ghost* upon his Disciples, after his Ascension, by which, a Number of *illiterate People* were enabled to *speak all Languages*, and to confound the most learned among the *Jews* and *Gentiles*; That the Apostles and Disciples, by the help alone of *Inspiration*, propagated the Gospel in a wonderful manner, and confirmed it, according to Christ's Promise to them, by *healing all manner of Sickness, raising the Dead, curing the Blind and Lame*, and doing such wonderful things as were never known in the World before. And this, at a time, when the *Learning*, both of *Jews* and *Heathens*, was in great esteem: and these things are not

not only asserted by *Christians*, but allow'd by their mortal Enemies. I say, from all these put together, I conclude, That *the Scriptures*, which have reveal'd these things, which could never have enter'd into the heart of Man to conceive, must be *the Word of God*. To which let me add the *Divinity* of the Doctrine taught by *Christ*, and his *raising human Nature* to a pitch of Dignity, beyond what the most enlighten'd *Heathen* Philosophers could ever come up to. All these Considerations laid together, I hope you will believe with me, that *the Bible is the Word of God*; and, that you may be more fully convinced of the Truth of it, I beseech you to listen to some Passages, which I shall read to you out of it.

THEOPHILUS then taking the Bible, read *Moses's* Account of the Fall of *Adam*, and the Promise of his *Restoration*, first to him, and then to *Abraham*; as also, the *Prophecies of the Messiah*. After that, he read, out of the Gospels, the *Completion of those Prophecies*, in the Passion of *Christ*; which having read, *Aristogenes* and *Achates* falling upon their Knees, kiss'd the Bible with great Reverence; and, lifting their Eyes and Hands to Heaven, bless'd God for his Mercy, in bringing them to the knowledge of the Truth. And, turning to *Theophilus*, Dear Father, said *Aristogenes*, since, by the good Hand of God, and your Ministry, we are persuaded, that there is but *one living and true God*, that *Jesus Christ* is the Son of God, and the Saviour of the World, and that *the Scriptures are the Word of God*, may we not receive the Seal of the Christian Religion, before we have learn'd all the Depths of divine Knowledge, which we hope to acquire from this Book, and your Conversation? You may undoubtedly, replied *Theophilus*, if you repent you of your Sins,
and

and believe in the *Father, Son, and Holy Ghost*. Come therefore with me, most noble *Aristogenes* and *Achates*, to the Temple, and receive holy Baptism, which, altho', by the bare washing with Water, it would not be sufficient to take away Sin; yet; having been ordain'd by Christ our Saviour, as an *Embleme* and *Sign* of his Death and Resurrection, is, by virtue of his divine Institution, made *the Laver of Regeneration*, and the Mean for purging the Souls of all who, with Repentance and Faith, are Partakers of it. And, with that, they all went to the Church, (accompanied with such Witnesses as *Theophilus* had sent to for that purpose) and were baptized in the sacred Font; renouncing all the Superstition they had been bred in, and professing their Belief of all the Fundamental Articles of the Christian Faith. And so returning, with great Joy, to their Lodgings, they gave thanks to *Theophilus* for the pains he had been at, and begg'd his farther Acquaintance and Assistance; and then entertain'd him with the best things the City afforded, which they had order'd their Host to provide; who, being a merry Fellow, told *Theophilus*, he was glad he had thought of him, to explain the Tables to the Gentlemen; for, if he himself had undertaken it, he questioned whether they would have been baptized this Month to come. *Aristogenes* smiling at the Modesty of his Host, told him, he was much oblig'd to him for the happiness of *Theophilus's* Acquaintance, and should thankfully own, that he had been a great occasion of their happy Conversion.

HAVING entertained *Theophilus* to their mutual Satisfaction, they waited upon him to his House, where having shew'd them a fair Library, he bestowed upon each of them a Bible, written by one of the best Scribes in *Corinth*. And they,

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in return, forced him, against his Inclination, to accept of a Ring from each of them; that from *Aristogenes*, was a rich Diamond set in Gold, and *Achates* gave him a handsome Emerald. And, under colour of the Expence of transcribing the Bibles, *Aristogenes* press'd upon him a Purse of Gold, which he could not prevail upon him to accept, and therefore desir'd him to give it in charity; and gave him likewise Instructions to provide some valuable Vessels for the Church, and to send the Workmen to him for Payment.

AS soon as *Aristogenes* and *Achates* had taken leave of *Theophilus*, they return'd to their Lodgings, where they convers'd freely concerning the Passages of the day; and bless'd God, for the past Accidents of their Life, by which he had, by ways unforeseen to them, brought about very unexpected Events. *Aristogenes* said, he could not sufficiently admire the Divine Providence, which had, from his amorous Stealth of *Celenia's* Handkerchief, wrought the great Work of his Salvation; and, he hoped, it was a lucky Incident, and a happy Prefage of the Success of his Armour, that the first Sight of her was the occasion of so much Advantage to them both.

IN Conversation of this kind, they spent the Evening, and then retir'd to their several Lodging-Rooms, where they spent the night, as, it may be suppos'd, Persons, of their Understanding, would do, after what had pass'd the preceding day.

THE next morning, getting up betimes, they got on horse-back, (as was their Custom two or three times a-week) with Spaniels and Greyhounds, they spent a good part of the Morning in Hunting; and, when the Sun began to be troublesome, they retir'd to the Side of a pleasant Brook, shaded with Trees, to shelter themselves from the heat;

heat; and *Aristogenes*, having been long diverted, by what had pass'd the day before, from entertaining *Achates*, as he us'd to do, with contriving how to discover his love to *Celenia*, was preparing to enter upon that Subject; when, from a Wood not far from them, their Ears were drawn to listen to the Voice of one, whose doleful Complaints seem'd to demand relief. And therefore, getting up in haste, they went following the Sound, till, at a little distance, they saw a Woman, bound hand and foot, at the Root of a large Oak, a Prey to the first ravenous Beast which should chance to come that way. They stop'd at this sight, finding her alone, and listen'd to her Words, which they could then hear distinctly.

‘ WRETCHED *Antemora*, said she, altho’
 ‘ God suffer’d, for some time, thy secret Impieties
 ‘ with much patience, yet provok’d Justice has, at
 ‘ last, shew’d it self to thy ruin. What folly is it
 ‘ to imagine, that the Secrecy of our Actions can
 ‘ screen us from Punishment, when the all-seeing
 ‘ Eye of the great Searcher of Hearts is open to
 ‘ all that we do, in the Closet as well as on the
 ‘ House-top. Foolish *Antemora*! where are now
 ‘ those Days of Mirth and Jollity, those Days of
 ‘ unlawful Pleasures which thou hast so plentiful-
 ‘ ly indulg’d thy self in? How are they now past
 ‘ as a Shadow? and nothing now is left thee, but
 ‘ the Remorse of a guilty Conscience, which pur-
 ‘ sues thee with worse Torments, than those which
 ‘ the cruel Accomplices of some of thy Crimes
 ‘ have, or can inflict upon thee. Injur’d *Busides*!
 ‘ How has Heaven reveng’d thy Wrongs! Cruel
 ‘ *Planodamus*! Is not thy Tygerish Heart as yet
 ‘ glutted with Vengeance, (justly due indeed upon
 ‘ me, but most unjustly inflicted by *Planodamus*,
 ‘ since being true to him is my greatest Crime,
 ‘ and

‘and the Cause of my Ruin.) Only from the
 ‘sweet *Celenia*, whom I have injur’d most, I have
 ‘found the greatest Mercy. But alas! it has only
 ‘caus’d my greater Misery.’

ARISTOGENES, in whom her naming *Celenia*, had rais’d a great Curiosity to know more about her, advanc’d to the Place where she lay; and, as soon as she had turned her face towards them, by the Noise they made, they observ’d the Remains of a Beauty not contemptible, but decay’d by Age and Misfortunes. Seeing her in this condition, they first untied her, by cutting the Cords asunder, and then *Aristogenes* demanded, in Terms full of Civility and Compassion, who she was, and how she came to be in the wretched State they had found her in. The Lady, being much eas’d by their charitable undoing of her Bonds, and taken by the Gracefulness of their Persons and Behaviour, made them this Reply:

WORTHY Gentlemen! Your Compassion towards my Misery, and your courteous Treatment, have put me under such Obligations to you, that I would willingly satisfy your demands, if the whole Story of my Misfortunes were not interwoven with the occasion of my present Affliction; but the Fear I am under, that the Recital of my past Follies, would rather be tedious than agreeable to you, and perhaps make you repent your pity shew’d to me, should make me rather, in prudence, conceal both my self and my Story, than hazard the making you my Enemies, after having eas’d me of my Bonds.

MADAM, said *Aristogenes*, the Story of your Fortunes, as far as I can guess, by what I have heard and seen, would seem to portend Matters of such rarity, and so worthy of our attention, that the fullest Account you shall please to give us of them,

them, cannot weary our patience; nor can any thing that can reflect upon your self, in the relation of your Adventures, make us repent this poor Favour we have done you; since, what is recounted with sincerity and remorse, merits the greater pity. Well, said the Lady, altho' I can relate nothing but what will serve to give you a bad opinion of me; yet Fame having, to my dishonour, vented so much of what I have to say, I shall, altho' with Shame and Confusion, give you a faithful Account of my ill-spent Life. And so retiring, supported by *Aristogenes* and *Achates*, to the Brook, where they had at first repos'd, and they being all set upon the Grass, under the Shride of some spreading Oak, *Antemora* thus began her Story.



The Story of ANTEMORA *and*
PHILARCHUS.

NOtwithstanding the wretched Condition in which you have found me, yet I am of honourable Extraction: My Name is *Antemora*, Daughter to the noble Lord of *Aegyra*, of whose ancient Family I am now the Ruin and Reproach. I was brought up by my Parents (being their only Child) with great Tenderness and Delicacy, to the Age of nine Years; about which time it happen'd, that the Lord of *Tegea*, (between whom and my Father there had been a long and friendly Correspondence) coming to pay a visit to my Father, brought his only Son *Busides* with him, who was about a Year older than I; and, by the account of those who were capable of judging of
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Children of his Age, was thought a very promising Boy. The Acquaintance between him and me was made up, as you may imagine, with very little Ceremony, our Parents encouraging it, and rewarding our childish Civilities to one another, with such Toys as were agreeable to Children of our Age; and frequently making us exchange Toys, as Marks of mutual Favour. And my Father looking upon *Busides*, as a Boy whose Countenance and Spirit promis'd Sense and Courage; and *Busides's* Father having as favourable an opinion of me, and both our Parents considering, that they could not match us to better advantage any where else, suddenly agreed upon a Marriage between us; thereby to perpetuate that Friendship which was between themselves, in our Issue, and to make their two Families more considerable in *Sicionia*, by this Union.

A L L Matters being agreed upon between them, there was no difficulty to bring us to consent to it, whom a Bauble, of no great value, would have prevail'd upon, to have done any thing that our Parents commanded. And so, with great Solemnity, we were laid in the Marriage-bed, when we were scarce out of our Swadling-clothes. But, I have never forgot some Lines, which, by way of Epithalamium, (but of bad presage) were found in our Wedding-chamber, the next morning after our Marriage; which, altho I was not then capable of understanding, I have often thought of since, having, I know not from what Motive, kept them by me all my Life. The Words were these:

*Within this Marriage-Pale, Diana may
Repose securely, and most safely play
With this Adonis, in whom Age denies
For Cupid's Altar, Fire or Sacrifice.*

*A Boy of ten Years, and a Girl of nine,
Nor Cupid's Temple haunt, nor Venus' Shrine!
What a mock Marriage! Hymen! where is not
Or Strength, or Skill, to tie the Wedlock-Knot.
May ne'er their Issue, nor their Fortunes prove
Abortive, as their Marriage, and their Love.
But pleasant Fruit Autumn does seldom bring
From the fair Buds of a too early Spring.*

THUS were our Nuptials perform'd; but our Parents, in the sequel, found, that their having made use of preposterous Methods to ~~outrun~~ *Providence*, for the support of their Families, was only the hastening the ruin of them; and that they who will be *wiser than God*, shew themselves to be Fools in the end.

AS soon as the Ceremonies of our Marriage were perform'd, and that we had been put to bed together, as Man and Wife, our Parents thought proper to separate us; and so *Besides* was remitted to School, and, soon after, to travel. And I, with my Governess, was sent to *Corinth*, to be bred in all those Accomplishments proper for a Girl of my Condition. And, having been introduced, by my Father and Mother, to the Court of *Adrastes*, I was received, with great civility, by the Queen and the Ladies, and, in a short time, became familiar there. And my Governess (seeing the Indulgence of my Parents towards me, who consider'd me more as *Besides's* Wife, than as their own Daughter) let the reins so loose to me, that, in a short time, I got the better of her Authority, and she was afraid of discovering to my Parents, any thing she found amiss in my Conduct, lest she should disoblige me, and so be turn'd off, by the Interest she saw I had with them. So that, tho' at first she check'd me for several things, yet, when she found I persisted in them, she overlook'd them,

as small Sallies of Youth; and, when she saw them grow upon me, and that I was fond of them, what she at first wink'd at, she came afterwards to approve, and cried them up, as the Effects of my Wit, and Spirit.

MY own Inclination, and the Indulgence of my Parents and Governess, led me into a liking of those Gayeties practis'd at Court; and, altho' the Queen was a Pattern of Virtue, yet, the Court being very gay, there were frequent Balls and Masquerades, at which I was sure to make one; and, to my misfortune, was quickly taken notice of, as one who, in Dress, Dancing, and Masking, was reckon'd not inferior to the gayest Ladies about Court. This, you may imagine, as it tickled my Vanity, so it brought several of the fine Beaux about me: and my Temper being naturally gay, I thought it a piece of Incivility, not to use that Freedom of Conversation, which the other Ladies at Court practis'd. And not having Experience or Discretion enough, to keep a just Mean between unguarded Affability and Austerity, finding the former more suitable to my Inclination, naturally bent to pleasure, and forgetting that I was married, or rather thinking, that the Yoke which my Parents had (without my choice) brought me under, in my childhood, ought not to bind me in my riper years; I admitted, without reserve, the Declarations of Love and Gallantry, with which several noble Youths sooth'd my Vanity. But altho' I was not so cautious in my behaviour, as to secure my Reputation, yet I gave none of them favours that were really criminal, till I came to be ensnar'd by the ardent Affection of *Philarchus*, the Ruin of my Honour, and Bane of my Life.

PHILARCHUS was, by Extraction, inferior to *Busides*; but, by his own Merit, and his Prince's

Prince's Favour, was rais'd to the greatest Degree of Honour: So that, if he was not first Minister to *Adraestes*, he had such Interest with him, that he did nothing without his Advice; which made some say, that *Philarchus* govern'd the Kingdom, whilst *Adraestes* sat upon the Throne. This Lord having seen me several times in publick places, and found, or imagin'd he found, something in me, to kindle Love in his Breast, having insinuated himself into my acquaintance, which was easy for him to do, by the Dignity of his Rank, and his genteel Address, but, more especially, from the easiness of my Temper, and the Pride I took in being particularly taken notice of by the greatest Subject in *Sicionia*, soon proceeded from general Discourses of Gallantry, to particular Declarations of Love; but in so handsome a manner, that he soon perswaded me to hear him without reluctance: and being well made, of a ready Wit, and agreeable Conversation, he quickly made a farther Progress in my Heart, than was allowable to the Wife of *Busides*.

IT is true, that I look'd upon what had pass'd in my Childhood, as a ludicrous Marriage; and *Philarchus*, with so much Wit, represented me as a scenical Bride, and ridicul'd the whole Affair so agreeably, that I thought my self under no Tye to *Busides*, but, in a short time, gave up my Heart to *Philarchus*; yet I had so much discretion left, as not to discover my Affection too soon, and so make him slight too cheap a Conquest, but kept him at a seeming distance, both to try the Sincerity of his Affection, and to encrease his Love by the Difficulty of obtaining mine. But as that was a Restraint which suited but ill with the Freedom of my Temper, and that *Philarchus* had got the Ascendant over my Heart, in as full a degree as he

could desire, I at last declar'd my corresponding to his sincere Affection, and left the Conduct of the Matter to his Prudence and Authority: and we liv'd together with all the Freedom and Contentment, that Persons of our Condition may be allow'd to do, who are to be married.

IN this State were Matters between *Philarchus* and me, when *Busides* return'd from his Travels; and, I must do him the Justice to declare, that he had so improv'd himself in seven or eight Years absence, that any Lady, less prepossess'd than the unhappy *Antemora*, would have been well satisfy'd with him for a Husband. But I was so bewitch'd with the greater Splendor of *Philarchus*, that, when *Busides* came to my Apartment, as he did without sending any previous Message, I reject'd him with disdain, when he offer'd to embrace me; which he at first smil'd at, supposing I did not know him: But perceiving, by some Conversation he had with me, that I knew him to be *Busides*, but would not own him for my Husband, my Unkindness so griev'd his Spirit, that he retir'd to a Lodging in Town, from whence, the next morning, he sent me the following Letter.

BUSIDES to ANTEMORA.

M*Y* Dearest *Antemora*! being conscious to my self of my constant Fidelity to you, I cannot, without the utmost Surprise and Concern, see my self treated, at my return, as I was last night by you. I have come back sooner than my Friends expected me, because I was no longer able to defer the Joy I propos'd to my self, in the possession of those Pleasures I expected at our meeting. But the Reception my eager Desires met with, so unexpectedly,
from

from my dear Antemora, has given such a damp to my Spirit, that I shall take no Comfort, unless you unriddle the Cause; and, after I have justified my self, that you allow me to enjoy those Pleasures which are my due, as your Husband. If you are disoblig'd at my long absence, which has been more grievous to me than to you, you must blame your own Friends and mine, whose repeated Solicitations prevail'd upon me to undergo it, with the thought of rendering my self more worthy of you, at my return. I can assure you, with the utmost Sincerity of a Man of Honour, that my Heart did not stray from you in all my Travels; and if any Man has been such a Villain, as to suggest other thoughts to you, let me but know him, and my Hand and Sword shall teach his false Tongue to do Justice to my injur'd Honour; or, his Sword shall free my dear Antemora from the Trouble of an unwelcome Husband. If there is any other Reason, which I cannot guess at, I beg you will let me know it, that I may testify how much, in earnest, I am to approve my self, your affectionate Husband,

BUSIDES.

YOU may judge, worthy Gentlemen, whether so much Affection, after the unworthy Treatment he had receiv'd, was not sufficient to have soften'd my Heart towards him. But, to my misfortune, I was so prepossess'd with my Affection to Philarchus, that his Letter had no other effect, but to make good Diversion to Philarchus and me, by seeing how widely Busides had shot of the mark; and, which was worse, it gave me a handle to contrive a Plot against his Life. For, whilst we were devising how to supersede the Marriage between Busides and me, and that we believ'd we might, by Philarchus's Interest with the King, get the Mar-

riage declared null, as having been celebrated before either of us was capable of giving our Consent; yet *Busides's* adhering to it, and my Parents claiming a right in disposing of me, would make it a difficult Matter to procure a Dispensation; for *the Clergy had not learn'd, in those days, to follow blindly the Dictates of the Minister of State, or, to give their opinions, as they were enjoin'd, in Adraftes's name, however contrary it might be to Conscience or Justice.* I therefore propos'd, that, to prevent the Odium which might attend the annulling the Marriage (in case it could be done) and the Inconveniency of making an open Breach between *Philarchus* and two such powerful Families, as the Lords of *Ægyra* and *Tegea*, it was better to take *Busides* out of the way, without our being seen in it.

IN order to this, *Busides's* Letter to me put us upon a Project, which we soon put in execution. For, finding that his Courage was such, that he would fight any one whom he should find to be the occasion of creating Jealousy in me, we resolv'd to set him at work, by this handle, either to kill, or be kill'd.

TO this end, we pitch'd upon *Bebeus*, a Servant of mine, a cunning Sycophant, very dextrous at insinuation; who, being instructed by us, was to pretend to *Busides*, that the Regard he had for the Honour of my Family, had prompted him to let him into a Secret, which he could not conceal without Injustice, viz. That *Nicanor*, (a Gentleman of approv'd Courage, and who had, as we knew, been acquainted with *Busides* in *Sicily*) had, under-hand, informed me of an Intrigue he had carried on with a *Sicilian* Lady; and that this Discovery had so exasperated me against him, that it had occasion'd the Affront I had done him. *Bebeus*

beus acted his part so well, that, in two days, a Challenge was sent from *Busides* to *Nicanor*, desiring him to meet him in a certain place, without the City, with his Sword, to answer for his having defam'd him to me.

NICANOR, having receiv'd the challenge, return'd him an Answer, that he would not fail to meet him at the place, and give him such satisfaction as one Gentleman ought to desire of another. But, being amaz'd at the Charge, he came to me, and desir'd to know, if I had accus'd him of having spoken unhandsomely of *Busides*? I readily answer'd, that I had not; but that it was true, that I had heard, by others, that he had discover'd an Amour of *Busides's* in *Sicily*. *Nicanor* protested his Innocence, as he well might, and begg'd to know my Informer; which I having refus'd to tell, (because I did not know any) he said, he would satisfy *Busides*, that the Charge against him was false, and would give him his Word and Honour, that he had never said any thing, to the prejudice of his Reputation, in his Life. I communicated this Resolution of *Nicanor* to *Philarchus*, who, foreseeing the spoiling of our whole Plot, and the discovery of it to boot, if he vindicated himself otherwise than by fighting, immediately sent for *Nicanor*; and, as soon as he saw him, enquir'd whether he had not received a Challenge from *Busides*? *Nicanor*, thinking it dishonourable to own it, before he had satisfy'd *Busides*, denied it; but *Philarchus* being better inform'd than *Nicanor* was aware of, told him, he knew that he had it in his Pocket: but he assur'd him, that he did not ask him the Question out of vain Curiosity, much less with any Intention to hurt his Honour, but with a view to serve him by his best Advice: For, added he, I have heard from Lady *Antemora*, that you think of

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vindicating your self to *Busides*, by word of mouth, of some things he has charg'd you with. If he had written you a civil Letter, to know whether you had said such things, I own, it would be no Reflection upon you, to have given him the Satisfaction you propose; but, after a Challenge sent, I cannot think it consistent with the Reputation of a Gentleman, to vindicate himself otherwise than with his Sword; and I have that Value for *Nicanor*, that I should be sorry there should be the least Surmise of his being afraid to fight *Busides*. I am extremely oblig'd to your Lordship, replied *Nicanor*, for the Care you express of my Reputation; but, I hope, my former Actions are sufficient to screen me from the Imputation of Cowardice. But, I think it no less ignominious to be thought a Lyar and a Slanderer: And, since I am innocent of what *Busides* charges me with, I think, there is more Honour in vindicating my self, than in fighting upon an unjust Quarrel. But, said *Philarchus*, *Busides* has tax'd you of Calumny, and Lying, and so has done you publick Dishonour. If *Busides*, replied *Nicanor*, insists upon my having said what he charges me with, and refuses to name the Person who told him I had said so, then I shall make it appear, that I am not afraid of *Busides*, in the vindication of my own Innocence. But, if he has been inform'd, tho' falsely, of my having injur'd him, and would only do right to his own Innocence, my Sword shall never be a false Witness of his Guilt; and I shall, with more Honour, do my self Justice upon the false Informer, than upon the injur'd *Busides*.

PHILARCHUS finding it impracticable to reason *Nicanor* into our Measures, desir'd him to stay a little till he should return; and so coming to my Apartment, we agreed that *Nicanor* must be let

let into the Secret, and applied to upon the score of Interest. This being concluded, we sent for him to come to us, where *Philarchus* artfully told the present State of Affairs between him and me, and how unjustly *Busides* was a Bar to our Happiness; and then promising *Nicanor* any Preferment in his power, if he would conduct the Matter to our liking, *Nicanor*, whose Fortune, in a great measure, depended upon Court-favour, considering, that to disoblige *Philarchus*, was to ruin his Interest, whereas the engaging him on his side, was the way to better Preferment than he could have reasonably aspir'd to, after a great Struggle with himself, undertook the Combat with *Busides*; we concluded therefore, that *Busides* was already as good as dead.

BUT God Almighty, who orders all things by his Providence, so brought it about, that what we thought we had wisely contriv'd for our own purposes, prov'd to the disappointment of our chief Design, and to the loss of our Reputation. For as soon as *Busides* and *Nicanor* met, and that *Nicanor* refus'd to vindicate his Innocence, upon a pretended Punctilio of Honour, (contrary to his own good Sense, and former Resolution) *Busides* soon had his Sword in his hand, and was answer'd by *Nicanor* in the same manner. But altho' *Busides* receiv'd a slight Wound at first, yet having put by a Thrust which *Nicanor* made at his Breast, he run *Nicanor* thro' the right Arm; and following his Push, tript him down; and, in the falling, made himself Master of his Sword, which pointing towards him, he thus spoke to him, (as *Nicanor* himself told his Friends:)

‘ *Nicanor*, neither is my Heart so full of Revenge,
 ‘ nor my Breast so inflam'd with Passion, as to
 ‘ provoke me to kill a Man whom I have disarm'd;
 ‘ but, if you are a Man of Virtue and Honour, as

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‘ I always took you to be in our Acquaintance a-
 ‘ broad, you will not refuse to do Justice to my
 ‘ Reputation, before *Antemora*, and to retract the
 ‘ Slanders you have utter’d to her, against one who
 ‘ never offended you, and who now gives you
 ‘ your Life, upon that just and easy Condition.’

NICANOR, confounded at so much Gene-
 rosity from one whose Life he had attempted to
 take away, with so much Injustice, answer’d him
 in these Terms: ‘ Gallant *Busides*, I neither desire
 ‘ nor deserve to live, after having attack’d your
 ‘ Life upon so unjust and ignoble a Quarrel, the
 ‘ Maintenance of which, altho’ I undertook a-
 ‘ gainst my Conscience and my Reason, yet I
 ‘ would not wish to die under the Reproach
 ‘ of persisting in a Crime of which I am now
 ‘ heartily ashamed. Allow me then, only so much
 ‘ time, as to confess my Wickedness, and to beg
 ‘ your pardon, for a Crime which I have been
 ‘ brought, tho’ not without great reluctance, to
 ‘ commit against you; and then let that Sword,
 ‘ which I dishonourably drew against you, in a
 ‘ most unjust Quarrel, put an end to that Life,
 ‘ which, before this last Action, was spent with
 ‘ sufficient Reputation; and which I desire not to
 ‘ prolong, after the loss of my Honour, not by
 ‘ being vanquish’d by *Busides*, but by suffering my
 ‘ self to be prevail’d upon to abuse him.’

AT this *Busides* threw away *Nicanor*’s Sword,
 and putting up his own, rais’d him from the Ground,
 and offer’d to tie up his Arm; but *Nicanor* would,
 by no means, allow him, till he had said all that
 he thought necessary for his own Vindication, or
Busides’s Satisfaction.

‘ It is not, continued he, for the defence of any
 ‘ infamous Speeches utter’d by me against the Ho-
 ‘ nour of *Busides*, that I have appear’d in the Field
 ‘ against

‘ against him. Heaven is my Witness, that my
‘ Tongue never wrong’d his Reputation, nor did
‘ ever my Heart devise, much less my Lips express,
‘ any thing against his Honour. No, no, *Busides*,
‘ those Calumnies came from another Forge. *Philarchus*
‘ and *Antemora* are the Fountains from
‘ whence this Mischief flow’d; by whom, since I
‘ have been so unhappy as to be led into the dis-
‘ graceful Snare of being an Abettor of their wic-
‘ ked Designs, I judge it scarce a sufficient Attone-
‘ ment for my Fault, to discover their Plots to you;
‘ and the only way I can acquit my self to your
‘ Generosity, or at least quiet my own Consci-
‘ ence, is, by warning you of the Danger you are
‘ in: for they who could prevail with the unhap-
‘ py *Nicanor*, to come into a Design against your
‘ Life, will leave no Stone unturn’d, to take you
‘ out of the way to their imagin’d Felicity.’

UPON this *Nicanor* told *Busides* all that I have
before related to you; which, if it did not make
him hate me, at least made him despise a Person
so lost to all Sense of Honour and Virtue, as to
come into such unworthy Measures to purchase
unlawful Pleasures.

THE Resentment *Busides* had against this base
Treatment, and the Remorse of *Nicanor*, made
the Story first talk’d of among their familiar Friends,
and then to spread like an Infection, thro’ both
Court and Country; so that *Philarchus* and I find-
ing we had now no Measures to guard, resolv’d to
go thro’ with our Design, imagining that *Philar-
chus*’s Power would screen us in every Attempt we
should make, for our own Satisfaction.

IN the mean time, *Busides* and *Nicanor* left the
Field so good Friends, that they went to the same
Lodgings to get their Wounds dress’d; and as soon
as Fame brought the Report of the Issue of the

Combat, and the Reconciliation between them, to our Ears, I finding that *Philarchus* had too much Honour to proceed farther in the Matter, wickedly contriv'd to take them both out of the way, unknown to him; the one, as the Obstacle to our Marriage, and the other, as the only Evidence we had to fear, of our wicked Design upon *Busides*.

TO bring this wicked Purpose about, I sent for *Alestes*, the Surgeon who attended them; and finding that their Wounds were no way dangerous, I treated him with such excessive Civilities, that, I believe, he found how my Pulse beat, before I broke the Matter to him; which having shew'd, by some doubtful Expressions, to encourage my Confidence in him, I at last agreed with him, for a round Sum of Money, to poison them both; but in such a manner, as it should pass for a Fever, contracted by their neglect of keeping the Diet prescrib'd to them, rather than any foul Play.

ALESTES having promis'd to rid us of them in this manner, went to visit his Patients; and, altho' he found them in a very good way, he pretended that he found them in danger of a Fever, and therefore, that there was occasion for their taking a Potion to prevent it, which he promis'd to provide for them against the next morning; and accordingly went to prepare it. But one of *Busides's* Friends coming to see them that evening, ask'd him how he came to trust a Surgeon who was a Minion of *Philarchus*? *Nicanor* ask'd, what he meant? the other told him, that *Alestes* was seen to go to *Philarchus's* Apartment that very day, and had been there some hours. *Nicanor* desir'd the Gentleman to say nothing of it, but to leave the Matter to him.

NEXT Morning, the Surgeon coming to them, ask'd how they did? They told him, they had rested very well, and hoped, in a few days, they should
be

be able to leave their Lodgings. But *Alestes* feeling their Pulses, told them, he felt Symptoms of a Fever, and therefore he had brought a Potion for each of them, to prevent the ill Effects of it. *Nicanor* told him, that they found themselves in so good a way, that he did not think there was any occasion for Physick, by way of Prevention; but the Surgeon insisting upon the necessity of it, *Nicanor*, who, by what he had seen and heard, suspected that *Philarchus* and I had some hand in mixing the Potion, desir'd the Surgeon to taste the Physick. This unexpected Proposal struck *Alestes* after such a manner, that he turn'd pale; which *Nicanor* observing, he drew his Sword, and offering the Point of it to his Breast, *Sirrah*, said he, *Do you offer us a Potion that you dare not taste? Drink off one of these Bowls this instant, or I shall give you such a Wound as all your Art shall not be able to cure.*

ALESTES fearing the Consequence of *Nicanor*'s Anger, fell upon his knees, and begg'd for mercy, promising to reveal the secret to him and *Bustides*; and having confess'd what had pass'd between us, they forgave the Surgeon, but immediately dismiss'd him.

THIS new Story taking wind, *Philarchus* and I became the Subject of all People's talk; and the whole City was full of Lampoons and Pasquils, which were scatter'd every where; and as *Philarchus* was really innocent of this last Plot, he procur'd a Warrant from the Secretary of State to punish the Authors, but that only serv'd to encrease the Number; and all sorts of People bandied about our Names with great Freedom, except such as called themselves our Friends, among whom there was only one who had the honesty or courage to tell us of the Danger and Scandal of our Actions. This was a Priest, whose Name was *Theophilus*,

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philus, a Man of unaffected Piety, and uncorrupted Integrity: He, with a very becoming Freedom, spoke both to *Philarchus* and me, and represented the Wickedness of our past Actions in such a light, that we were left without any tolerable Excuse: And therefore only told him, 'That the idle Talk of the Town, and the scandalous Libels and Lampoons were beneath our taking notice of, nor should we be any more concern'd at the idle Cant of Priests, than the Impertinence of Ballad-Singers; so that he might go home and mind his Books, and not pretend to instruct those who knew better what belong'd to Honour and Reputation than he did.' *Theophilus* took his leave, telling us, that he had deliver'd his own Soul; and since we were above counsel, he should give us no farther Trouble, only he bade us remember who had said, *He that hateth Reproof shall perish*. Thus the good Man left us, wiping off, I think, the Dust of his Feet against us.

BUSIDES and *Nicanor* being now perfectly cur'd of their Wounds, did not think it prudent to stay longer in a Place where a Person of *Philarchus's* Interest had so openly attempted their Destruction; they therefore retir'd from *Corinth* to *Busides's* House at *Tegea*; and soon after their arrival, *Busides* paid a Visit to my Father, who receiv'd him as his Son: but what Grief overwhelm'd him, when he had from him a faithful Relation of what had pass'd; which, either out of Fear of *Philarchus*, or, in consideration of his Age, and known Tenderness for me, had been hitherto conceal'd from him? As soon as *Busides* had told him the whole Affair, altho' he was then old and infirm, he immediately took Horse, and came to *Corinth*, before we had the least Intelligence of his design; and coming to my Lodgings, where he was unknown to every one but my Governess, asking for her, he was introduc'd

troduc'd to her Chamber, and shutting the Door, he threatned to kill her if she did not discover all that she knew concerning *Philarchus* and me. She fell at his Feet, and told him all: upon which the good old Gentleman order'd her, without giving any hint to me before-hand, to conduct him to my Chamber, where he found me sitting in *Philarchus's* Lap. This Sight shock'd him to that degree, that he could only say, *Oh thou Grief of my Soul, and Disgrace to my Family.*—And sunk down before our Faces, breathing out his last. Altho' his coming into the Room had surpriz'd us, we were much more astonish'd, when, after we had rais'd him from the Floor, and placed him in a Chair, we found all Efforts in vain to bring him to himself, and when Physicians and Surgeons being brought to him, we found he was quite dead.

I WAS not so divested of natural Affection, nor so much given up to my Pleasures, as not to be griev'd at Heart to see him who had given me life, depriv'd of his own by my Fault; nor could I refrain from Tears to see my indulgent Father's *Hoary Head go down with Sorrow to the Grave* by my Procurement.

BUT as my Tears and Lamentations could afford no Remedy, nor bring my poor Father to Life again, I endeavour'd to compose my self to provide for his Funeral; and *Philarchus* had such power over my Spirit, and took such pains to comfort me, that scarce were the Obsequies over, which were perform'd with all the Pomp and Solemnity due to his Quality and Character, when I return'd to my former gay Temper, at first only in *Philarchus's* Company, but (in a shorter time than was decent) before all my Acquaintances; so that I became weary of my Mourning-Habit, because it restrain'd me from Balls and other publick Shows,

Shows, for which my Heart panted; and I curs'd my Blacks for laying a short Restraint upon me, and therefore laid them quite aside, sooner than was usual upon such Occasions, to the no small discredit of my Reputation.

IN the mean time, *Busides* calling his Friends together, consulted with them what was the best Method for redressing his Wrongs: And, after several Expedients thought of, and rejected, it was, at last, concluded, that a Charge should be drawn against *Philarchus* and me, to answer at the criminal Bench, for having attempted to take away the Life of *Busides*.

BUSIDES was very unwilling to have me named in the Process; but his Lawyers inform'd him, that all who were known to be Accomplices, in criminal Causes, must be deem'd equally guilty till they shew'd their Innocence upon the Trial, they brought him to consent to it.

BUT his Civility was lost upon me; nor did I think myself at all oblig'd by it; for as soon as we were summon'd to appear before the Court, *Philarchus*, to whom I confess'd my Agreement with *Alestes*, got an Order, seal'd by the King's Signet, either by having misrepresented the Matter to the King, or by his Interest with the proper Officers thro' whose Hands it was to pass, to stop Prosecution, and to dismiss the Cause: so that, when *Busides* appear'd to prosecute, the Judge told him, that the King having taken a previous Cognizance of the Matter, had sent him Orders not to meddle farther in it, but to throw it out as a mere Calumny. And altho' *Busides* offer'd to make out the Indictment by undeniable Evidence, the Judge told him, that as he deriv'd his Authority from the King, he had no Power to exceed his Commission; and his Majesty's *Noli Prosequi* took it out of his hands;

hands: and whether the Cause were just or unjust, it was the King's Business, and no longer in his power.

THIS Stop put to the Trial of *Philarchus*, in so arbitrary a manner, not only rais'd an universal Odium against him, but open'd People's Mouths against *Adrastes* himself. There was a Set of People, who were Enemies to kingly Government, and made use of this unhapy Occasion to poison the Minds of such as were of themselves well enough affected to the King. Libels were scatter'd abroad, shewing, that there was no Justice to be expected, where the Judges were hinder'd from the Execution of their Office; and *Busides*'s Case was represented as a Cause in which all *Sicionia* was concern'd; and there was scarce any Company where People did not censure the Proceedings of the Court with great freedom.

BUT *Philarchus*, provok'd at the Affront put upon him by citing him before the Courts of Justice, and looking upon *Busides* still as the Bar to his Marriage with me, was now resolv'd to pursue what we had begun, and to rid himself of him at any rate. But that he might have some pretence of Justice in his Proceeding, he set Spies about him, to entrap him in his Conversation. For, imagining that he was retir'd to the Country, in high disgust against the Administration, for skreening Offenders from Justice, he did not doubt but his Resentment would vent itself in such Expressions as might bring him under an Impeachment of Treason; and if there were the least Handle given, he knew well how to improve it to his Ruin. But altho' he had bribed some of *Busides*'s Acquaintances to watch his Words and Actions, the worst that they could pick up from him, was, 'That Kings ought to be careful of chusing Favourites, and should

‘ should temper well the Countenance they shew
 ‘ them; because excess of Favour often gave Ser-
 ‘ vants the Confidence to commit Crimes, and
 ‘ prompted their Masters, with too much Indul-
 ‘ gence, to patronize them, by which the Stain
 ‘ and Guilt, if not transfer’d from the Servant to
 ‘ the Master, at least involves the latter as a Part-
 ‘ ner, when he skreens the former from the Pu-
 ‘ nishment of the Law.’

THIS general Proposition being related to *Philarchus*, he immediately made the Application, making *Busides* to have said, ‘ That the King’s excess-
 ‘ live Favour to *Philarchus* had encourag’d him to
 ‘ commit base Crimes, and that the King could so
 ‘ little discern the Abuse of his Favour, that he had
 ‘ patroniz’d *Philarchus*’s Crimes, and, by stopping
 ‘ the course of Justice, had made them his own,
 ‘ and thereby brought a Stain and Reproach upon
 ‘ his Person and Government.’ And so, drawing
 up a Charge against *Busides*, he presented it to the
 Privy-Council, where the King was present; and
Philarchus affirming that he could prove the Words,
 it was agreed that a Messenger should be sent to
 bring *Busides* before the Council, to answer to the
 Charge.

BUT there being some Members of the Coun-
 cil, who were sorry for *Philarchus*’s Abuse of the
 King’s Favour, and had taken the liberty to warn
 both the King and him of the ill Consequences of
 it, altho’ to very little purpose; some of these sus-
 pecting an Indictment brought against *Busides* by *Phi-
 larchus* to have at least some Spice of Malice and De-
 sign, as soon as the Council broke up, dispatch’d a
 Courier privately to *Busides*, to warn him of his
 danger, and giving him an account of the Charge.

BUSIDES, conscious of his Innocence, re-
 solv’d to wait the Messenger’s coming, and to go
 along

a'long with him to the Council; but some of his Friends advis'd the contrary, alledging, not without Reason, that *Philarchus* would not have risk'd the exhibiting a Charge of High Treason against him, without having Witnesses ready at hand to prove it. They told him, that by what had already pass'd, he might easily judge, that *Philarchus's* Conscience was not very squeamish; and therefore they said, his appearing, at this Juncture, before the Council, was the laying his Head upon the Block. *Busides*, being perswaded by his Friends, gives out that he was to take a Journey for *Corinth* the next day, without taking notice of the Messenger whom he expected; and so, taking Horse, with some of his most trusty Servants, he took a Road, (under pretence of visiting a Relation in his Journey) where he was in no danger of meeting the Messenger. Towards the Evening, as had been concerted before, they came to a River, which was in flood by the Rains lately fallen, and there, *Busides* lighting off his Horse (as we came to understand long after) drove him into the River, and mounting the led Horse one of his Servants had brought, as the best for the Purpose, because the swiftest, he went directly home; and being let in by a Postern by *Nicanor*, who had pretended to be sick, and so had not gone with him as usual, he retir'd to *Nicanor's* Apartment.

IN the mean time, the Messenger had been at *Busides's* House the very day he had left it; and being told that he was gone to *Corinth*, leaving a Copy of the Citation at the House, return'd the way he had come, not doubting but *Busides* would be there almost as soon as he.

THE Servants, who had staid by the side of the River till day-light, letting the Horse their Master had ridden, (and who had been driven into the Water)

Water) run at random thro' the Country, following him with doleful Cries and Lamentations, gave out that *Busides* having, contrary to their joint Prayers to keep him from his Resolution, obstinately taken the Ford, which he pretended to know better than they, had been drowned in the River. Having given this Alarm, and spent some time in riding up and down the River's side, looking for his Body, they return'd home, where, by the Orders of the nearest Relations, who were in the Secret, the whole Family was put in Mourning, and great Pains taken to fish up the Body, which not being found, it was concluded that the Violence of the Flood had convey'd it into the Sea.

THE News of this Accident going thro' the Country, soon reach'd the Court; and you may easily guess how *Philarchus* and I relish'd this happy Event, as we thought it. For, there being nothing now in the way of our Happiness, we prepar'd all things necessary for our Marriage, which was solemniz'd with the greatest Splendor; and we were complimented by all the Quality, there being then, as every body at Court believ'd, no Objection against our Marriage, whatever wicked Methods had been formerly taken, in vain, to bring it about.

WE enjoy'd, for some time, all the Pleasure we could desire; and as *Philarchus* was a Man of good Understanding, he might perhaps have retriev'd a great part of his Character, and have prevented many of the Troubles which he brought upon himself and his Master, if he had not had too good an Opinion of his own Skill in the Management of Affairs, and too much despis'd common Report, and the general Opinion of the Subjects, whom he, in derision, us'd to call, *The Beasts of the People*. There lay the fatal Rock upon which he split; and altho' he had certainly done many arbitrary

bitrary things, which had given umbrage even to the King's best Friends; yet the imperious haughty Manner in which he did them, and which was improv'd by his Enemies, perhaps more than was consistent with Truth, made the things themselves look worse than they really were.

THESE things having been diffus'd industriously thro' the Kingdom, rais'd Murmurs not only against *Philarchus*, but against the King; so that they who were the best Friends of the Crown, represented to *Adraestes* the Danger of this general Murmuring among the People; and therefore advis'd him to call a Meeting of the States, as the only Method to prevent Tumults, and a general Insurrection. And, at the same time, Addresses came from all Corners of the Kingdom, and those sign'd by the most considerable Persons for a free Assembly of the Peers and Gentlemen, according to Custom and the Constitution of *Sicionia*, in order to redress Grievances, and to settle Affairs upon the solid Basis of Justice. And some of those Addresses were in such Terms, that they look'd like threatening the Government, rather than petitioning for Justice.

PHILARCHUS, who had too good Understanding not to see that such Representations were level'd at him, advis'd the King not to consent to the calling the Assembly, at least not at that time, when there appear'd to be such a seditious Spirit abroad; but that he should sooth them with the Hopes of calling the States together, when they shew'd themselves better dispos'd than they seem'd to be at present; and that, in the mean time, he should assure them of his Affection and Care of their Interest, and promise, in a short time, to comply with their desires, provided they behav'd themselves with that Duty and Respect which became them.

This

This Advice the King follow'd, and issued forth a Proclamation, shewing the Inclination he had to satisfy the just Demands, and to redress the real Grievances of his Subjects; and that, as he should always be ready to do Justice to every one himself, he should likewise make it his Study, that all who acted by his Authority, should act by the Laws of the Land, which they were sworn to observe. But he said, he was surpriz'd to find, by some Addressees, that they would bully him into calling *the States* together. And, altho' he had done nothing that could make him apprehensive of meeting them, yet he expected they should be in a cooler Temper before it could be prudent for him to trust them to chuse Representatives to make up that Assembly. But he assur'd them, upon his Royal Word, that if they kept themselves within the Bounds of Duty and Decency, he would soon issue out Writs for the meeting of the States, having no design upon their Liberty, nor any thing at heart, which he could not trust to a free Parliament.

THUS was this Assembly put off for some time. But the Clamours of the People came to that height, especially when they saw that, underhand, the Troops were order'd, by degrees, to come nearer *Corinth*; that some of the wisest of the Council told the King, that he might expect a Civil War, if he deferr'd any longer to call his Parliament. *Adrastes* being aware of the Consequences of exasperating a discontented People; and considering that a Fire of popular Tumults is not easily quenched, he thought it was better to prevent than to remedy Disorders, resolving to yield a little to their Desires, whilst they flow'd calmly, and might be kept within their proper Channel, rather than to trust his own or *Philarchus's* Skill to stem the imperious Tide of popular Humours; which, when they

they come to any height, overflow the Banks of Law, Religion, and Reason, and turn all things into Confusion and Disorder. He therefore concluded it best to call a *Parliament*, and accordingly a Day was appointed, and Writs issued for their assembling.

THE States were no sooner assembled, but after the first Address of Thanks to the King for having call'd them together, and for his gracious Speech from the Throne, they immediately fell upon the Grievances of the Nation, and in some of their Speeches hinted at *Philarchus*. But one of the Commoners, who had perhaps suffer'd by some unwarrantable Proceeding of his, made a long bitter Speech against the arbitrary Administration practis'd of late Years, of which he gave many Instances; and then concluded by saying, that he had observ'd several Members had hinted at a great Offender, but had not nam'd him; that for his part, he saw no reason for mincing the Matter; he was sufficiently appriz'd they all meant *Philarchus*; and he thought his arbitrary Proceedings were so notorious, that he made no bones of naming him; and, if the House would allow him the liberty of proving Facts, he would make it appear, that all the Grievances they labour'd under were either intirely owing to, or very much encreas'd by his Tyranny and arbitrary Ministry.

THE Boldness of this Speech encourag'd several others to add their Invectives to his; so that it was agreed, that *Philarchus* should be impeach'd, which was accordingly done; and the Charge having been exhibited against him, by such as were appointed, *Philarchus* is forced, according to Custom, to leave his Seat, which was not far from the Throne, and to attend, upon his Knees, at the Bar of the House, to hear his Charge read.

AMONG

AMONG the others who now appear'd to prosecute *Philarchus*, *Busides* came, as one risen from the dead, and presented a Charge against him, which he said he would have prov'd before the ordinary Judges, but that *Philarchus*, by abusing the King's Authority, had not only stopp'd his Prosecution, but had, by a false Indictment of Treason, forc'd him, altho' innocent of the Crime, to withdraw himself from his Malice and Subornation; but that he was now ready to stand his Trial for any thing that could be objected against him.

THE King, alarm'd at this keen Proceeding, went to the Convention, and made a Speech to them in the following Terms.

' My Lords, and well-beloved Subjects, Altho' I was not ignorant what Sparks the Distempers of some Men often raise in Parliaments; yet, both to gratify the Importunity of my People, and to manifest my own serious Inclination, to have Abuses remov'd, Evils redress'd, the Current of Impiety stopp'd; and that my good Subjects might enjoy the Benefit of the Law, and their just Liberties, in Peace, under the Wings of my Government, I have call'd this my great Council together, in which the present Disorders may be represented, in such a Manner, as a Remedy may be found for them, which none of you here present shall more chearfully come into than I shall.'

' BUT I am sorry to have cause to apprehend, that my good Inclinations are like to be frustrated, and the good Fruits I hoped to reap from them to be disappointed. For I cannot but look upon it as an ominous Presage, that this great Assembly should be open'd with a Motion to snatch one of my principal Servants from my Bosom to the Bar, and at such short Warning, to answer to so many shameful Impeachments. I cannot

‘ not but think such a Proceeding in this House is
‘ a very great Affront to my Person, (which I
‘ thought I should not have had cause to complain
‘ of) and is a very great Encroachment upon my Pre-
‘ rogative, if my Sovereignty is so clipp’d, that I
‘ have not power to screen my first Minister from
‘ publick Disgrace, of whose Fidelity I have had
‘ sufficient Experience.’

‘ BUT it seems his Merit, which advanc’d him
‘ so high in my Favour, has expos’d him to the
‘ publick Hatred and Envy; and that, by disgrac-
‘ ing that Merit, he must be declar’d unworthy of
‘ the Rank I have rais’d him to, which must re-
‘ proach me with having disposed of my Favours
‘ without Judgment, and contrary to Justice. By
‘ this I see that Princes are attended with an Un-
‘ happiness above other Men, that among the great
‘ number of their Servants, they cannot, without
‘ Censure, employ one in a higher degree of Trust;
‘ and this Infelicity attends those whom they ad-
‘ vance, that the Pinacle of their Master’s Favour,
‘ is made the fatal Precipice of their Ruin, since
‘ the Jealousy of such as think they deserve to be
‘ above them, the Envy of their Equals, and the
‘ Hatred of their Inferiors, conspire to cast a Cloud
‘ upon their real Merit, and to blast their Integri-
‘ ty; that by representing them as unworthy of
‘ the Trust reposed in them, Way may be made
‘ (by) their ignominious Fall) for more popular
‘ Spirits to ascend to the Dignities from which
‘ they would thrust them, in order to promote o-
‘ ther Designs, than either the Interest of the Prince,
‘ or the Service of the Publick. What else can be
‘ meant by this Accumulation of Indictments a-
‘ gainst *Philarchus*, but that he, being become the
‘ Eye-sore of some ambitious Spirits, and a Block
‘ in the way of some hidden Design; because a
‘ few

' few hands were not thought able to remove him,
 ' therefore great Art has been us'd to muster up
 ' such a Number of Forces against him; that so,
 ' many Streams being brought, by secret Conduits,
 ' to run into one Channel, they may, by their
 ' united Force, remove that Rock, which one sin-
 ' gle Rivulet could not shake. And I cannot but
 ' apprehend, that his Ruin is rather premeditated,
 ' than any just Trial intended, when I see *Busides*,
 ' who has feign'd himself dead to avoid an Indict-
 ' ment of Treason, from which he could not clear
 ' himself by the Laws of his Country, should be
 ' allow'd to bring an Accusation against him, be-
 ' fore he has purg'd himself of the Treason charg-
 ' ed against himself. I wish therefore you would
 ' seriously weigh these things before you proceed in
 ' this Affair, and not give me, or the World, rea-
 ' son to think, that you are more tender of the In-
 ' terest of private Persons, than of the Injuries done
 ' to Majesty, which I hoped would have been
 ' treated by you with more Respect.'

THIS Speech, deliver'd with great Earnestness
 by the King, damp'd the Courage of some who were
 very hot upon the Prosecution; but as there was a
 Set of People in that House who were not over-
 much affected to Monarchy, and consequently had
 not any other Reverence for *Adrastes* than what
 they were forc'd to pretend, in order to escape Pu-
 nishment by Law; these knowing, that if the King
 began this Session, by gaining so considerable a Point,
 by the bare Respect shew'd to his Person and Au-
 thority, there would be an end of all their Designs,
 set themselves with all their Art, to turn off the
 Force of that Argument, drawn from the Reverence
 due to Majesty. And therefore, as soon as they
 perceiv'd some Persons to abate of their former
 Warmth with regard to *Philarchus*, one of those

Re-

Republicans got up, and, in an artful manner, took the King's Speech to pieces.

He began with the deep Sense and thankful Acknowledgment they ought all to entertain of the King's great Care of the Prosperity of his Subjects, and of his gracious Inclination to have the Evils of the Publick redress'd: And added, that there was no cause to suspect that the present Assembly would do any thing contrary to his Majesty's Honour, or Royal Prerogative. But, with regard to the Trial of *Philarchus*, he was of opinion, that it was no way derogatory to his Majesty's Honour: For, if it should appear to the House, as he wish'd it might, that *Philarchus* had faithfully executed the Trust repos'd in him, the Scrutiny propos'd to be made, instead of reflecting upon the King, would give the House an occasion of thanking his Majesty for the choice of so upright a Minister, and *Philarchus* would be clear'd from those Aspersions which had been cast upon him. But if he had betray'd the Trust plac'd in him, to the prejudice of the Common-wealth, or to the Oppression of private Subjects, there was nothing could more conduce to his Majesty's Honour, nor more effectually win the Hearts of the People to his Person and Government, than bringing to Punishment the Man who had abus'd his Authority, and under colour of his sacred Name, had been guilty of such Acts of Oppression as had alienated the Minds of the Subjects from their Prince, and stirred up the Spirits of the People to murmur against Authority, and who had been the occasion of all the Disorders and Tumults lately complain'd of. What a Comfort would it be to all his Majesty's loving Subjects, to see themselves undeceiv'd, and their gracious King clear'd from Accession to those Wrongs under which they groan'd; by finding that

they had only proceeded from *Philarchus*, who, without his Master's Knowledge or Approbation, had open'd those Sluices of Mischief which had near overspread the Kingdom. And whatever Envy or Hatred his Majesty's Countenance and Favour to *Philarchus* might have begotten in the Minds of some, whether Superiors, Equals, or Inferiors; yet he hoped that most august Assembly would make it their Business to shew to the World, that they had no partial Views, nor any Respect to private Persons: And that his Majesty's Favour should be so far from being any Disadvantage to *Philarchus*, in the course of his Trial, that great Consideration ought to be had of it, if it did not appear that he had made use of it to oppress and ruin his Fellow-Subjects. And as to the Accumulation of Impeachments, he said, he did not see how they could be thought unjust, if none of them had any weight with the House, but as they were prov'd. He farther declar'd it as his opinion, that altho' it might be pleaded, that *Busides's* Charge against *Philarchus* having been exhibited before his Impeachment was given in against *Busides*, he had a Right to be first heard; yet, in regard the Accusation against *Busides* was for Treason, he ought, in Reverence to the King, first to purge himself of his Treason, before he should be admitted, as either Accuser or Evidence against *Philarchus*.

THIS Speech, artfully urged, with all seeming respect to the King, was seconded and follow'd by others; and altho' there were some, who, to gratify the King, or perhaps, finding the Rage against *Philarchus* to go higher than the Crimes alledg'd against him deserv'd, would have gladly put off the Trial, yet the popular Clamour, fomented by some great Persons whom *Philarchus* had very imprudently disoblig'd, made them afraid of insisting upon

the laying it aside; and so, after some debate, it was agreed, that the Impeachment should go on, but that *Busides's* Trial should come on first; and, in the mean time, that both should be imprison'd.

WHEN *Busides* was brought to the Bar, *Philarchus's* Charge was exhibited against him. But, see the Uncertainty of Court-Favour! He who, a few Days before, could have had Witnesses to prove any thing, now could get but one Evidence to prove the Words which *Busides* had indeed said, and did not deny at the Bar: But when the Witness was ask'd concerning the Words as charg'd in the Indictment, he declar'd he had never heard such Words from him. Thus was *Busides* clear'd of the Treason, and took his Place in the House as Lord of *Tegea*, and *Philarchus* is brought to the Bar. It was amazing to see a Person of *Philarchus's* Understanding, one who was possess'd of the greatest Posts of the Kingdom, and one who was then as great a Favourite as ever; to see, I say, such a Person appear at the Bar of that House, where there scarcely was seen one Person to open his Mouth in his Behalf. So that, altho' of all the numerous Indictments laid against him, there was not any one Article that could, by the Laws of *Sicionia*, affect his Life, yet he was condemn'd as a Traitor, and by a Method of Proceeding invented to ruin him, he was condemn'd to lose his Head upon a Scaffold; and *Adrastes* was teas'd, and, I may say, bully'd into ratifying the Sentence, for which his best Friends blam'd him, and he heartily lamented it, as having been done against his Conscience.

IT is not my Intention to give you a Detail of the Troubles of which this was the Prologue; I shall leave that to those who are better able to discover the Politicks of that Time. I shall therefore

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confine my Relation to what particularly concerns myself.

THERE being nothing against me but what related to *Busides*, he absolutely refus'd to prosecute me; and *Adrastes*, in consideration of my being with Child, got me exempted from any Prosecution. You may imagine what was my Grief to see myself depriv'd of my dear *Philarchus*; and, by the Sentence of Confiscation of all his Estate, in danger of being expos'd to Miseries I had been a Stranger to. But the King, whose Affection to *Philarchus* did not die with him, soon eas'd me of that part of my Trouble; for he not only revers'd that part of the Sentence which regarded the Forfeiture, but he brought me into his Family, and made me of the Bed-Chamber to the Queen, in which Post I continued all her Life.

THE Troubles of *Adrastes* encreasing some Years after, the Queen died, leaving the Princess *Celenia* (whom the King gave into my charge) as the only Pledge of their mutual Affection. She was scarce three Years old when the Rebellion broke out, and forced *Adrastes*, for her security, to send her, under my care, into *Sicily*, where we remain'd two Years before *Adrastes* came to us, after he found the Rebels too strong for him at home: And there we lived ten Years afterwards, till the People of *Sicionia* came to their Senses; and seeing themselves like to be greater Slaves to their Upstart Usurpers than ever they were in danger of being by their lawful Sovereign, they kick'd out that Fool, whose Father had govern'd them with a Rod of Iron, and call'd home *Adrastes*, with the Princess *Celenia*, then about fourteen Years old.

SEVERAL of the King's Friends were very averse to his trusting his Daughter in my hands, considering my Behaviour with regard to *Philarchus*

chus and *Busides*: but the King alledg'd, that I had been much misrepresented, and that all the Troubles and Scandal which had happen'd in my Life, had been owing to that ridiculous *Mock-Marriage* between *Busides* and me in our Infancy, which he thought I was under no Obligation to adhere to, since I did not like him for a Husband when I came to age. They finding him thus resolv'd, did not oppose me any longer: and I must say, in my own behalf, that I endeavour'd to answer the King's good opinion of my Ability and Fidelity for that important Trust, with all the Care and Affection that I was Mistress of; and, knowing how I had lost my Reputation before, I was willing to retrieve it as much as was possible, by a Circumspection which few who knew me thought me capable of. But, if I had not had this View, it was not possible to be about the sweet Princess *Celenia*, and not be forced to do all that was in one's power to serve her, so attracting was her Person and Behaviour even from her Childhood. Never was seen a Child more susceptible of Instruction, nor were any Pains lost that I took to improve her in Knowledge or Virtue. She had the ripest Apprehension, the readiest Wit, and clearest Expression of any of her Years. And to all this was added a natural Beauty and Gracefulness in her, which struck all that beheld her with Love and Admiration. But that Beauty and Grace is so temper'd with Sweetness and Modesty, that nothing of Pride appears about her; and yet such a Majesty shines in all her Actions, and even in her Face, that no body can see her but with Reverence and Awe.

SHE was six Years of Age, and then an Exile with the King in *Sicily*, when, as she was playing with some Girls, about her own Age, in one of the Rooms of her own Appartment, a Gentleman,

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who attended the Court, came behind her, and blindfolded her with his hands; upon which, thrusting his hands away, which he did not oppose, she turn'd briskly about, and told him, that *they who would hoodwink Princes had need to secure the Vail very well upon their Eyes, lest, when it was remov'd, such Lightning might issue from them, as might chastize their Presumption.* The Gentleman was so struck with this sign of her Resentment, that, after having ask'd her Pardon with great Submission, he retir'd, saying to some about the Court, that he found *it was dangerous sporting with young Lions.* And, about two Years after, when some, who had been Ring-leaders of the Troubles which had forc'd the Royal Family from *Sicionia*, came to *Sicily*, to make some insolent Proposals to the King, *Celenia*, (who had heard his Majesty speak of their Presumption with some Warmth, to some who were in his Confidence) the next Audience the King gave them, put herself in an *Amazon's* Habit, in which she sometimes went abroad, and going into the Room, drew her little Scymetar, and walk'd up and down with great State; which the King wondering at, ask'd her the reason of it, to which she readily answer'd, *That in a Prince's Treaties with his Subjects, he ought to have his Sword in his hand, that he might check the Insolence of arrogant Proposals.* This, altho' not so seasonable at that time, lest the Commissioners might think she was put upon it, gave secretly great pleasure to the King, being an Instance of a Spirit, which seem'd to denote her being born to Government.

MANY other Instances I could give of the Princess *Celenia's* Understanding and Vivacity, but that I should enlarge my Narration to a tedious length; I shall therefore only say, that as she grew up, her Virtues still encreas'd, so that two or three
Years

Years after the King return'd to *Sicionia*, when she was about seventeen, she was justly admir'd by all who saw her as the most compleat Princess of the Age. And what crown'd all her other Perfections, was, that she was a Pattern to all the Ladies both in *Sicily* and *Sicionia* for her regard to Religion, being constant and regular in her Devotion, but that accompanied with such a chearfulness of Mind as exempted her from the least Imputation of Affectation or Hypocrisy, of which, to my great sorrow, I cannot acquit my self.

WITH what Satisfaction *Aristogenes* heard this Character of his Mistress, I leave to those who have been in love to imagine: But, altho' he would have been extreamly pleas'd that *Antemora* had enlarg'd upon that Subject of her own accord, yet he durst not propose it; and therefore he only said, that he thought her happy in the Company of so divine a Lady, and that it was as much her Pleasure as it must be her Glory, to have had the Honour of her Education.

I WAS happy, without doubt, said *Antemora*, if I had had the Wisdom or Grace to have valued it as I ought. But, altho' the Desire I had to gain the good Opinion of *Adrastes*, and to retrieve my lost Character with the World, (in both which I succeeded better than I deserv'd, by the virtuous Disposition of the incomparable *Celenia*) made me check my Appetites to unlawful Pleasures; and altho' *Celenia's* Example, when she came to Years, was a Curb to my pursuing what I had indulg'd myself in before I enter'd upon that honourable Charge; yet, as my Affectation of Virtue did not proceed from the true Esteem I had for it, nor from a due Regard to Religion, I soon fell (by the just Judgment of Heaven) into Mistakes and Vices, which gave the last hand to my Ruin.

AS the Restoration of *Adrafter* was attended with the greatest Joy that was ever seen in this Nation, the Court of *Corinth* was frequented by all the Nobility and principal Gentry of the Kingdom, who seem'd to outvie one another in expressing their Zeal and Duty to the King, and their Devotion for the Princess; and in their making their court to her, did not neglect to pay their Tribute to me, by which I had reason to extol their Generosity, being in a short time enrich'd by their magnificent Presents: But above all the rest, I was surpriz'd at the profuse Liberality of *Planodemus*, a Nobleman of an eminent degree, both on the account of his Birth and Merit; but of an Ambition transcending both. This Lord, altho' he was more frequently in the Princess's Apartment than any other, except her own Family, yet he never came empty hand-ed; and a more covetous Temper than mine would have had reason to have been well satisfied with the half of what his Bounty bestow'd upon me, which was convey'd to me in so genteel a manner, that even the most affected Modesty could not be oppress'd by his Gifts. This, you may imagine, made me have a more than ordinary Value for him; and as he was a Person of a subtle Wit, and agreeable Humour, he frequently entertain'd me with such Conversation as he knew would be acceptable to me, at such times as the Princess was either retir'd, or was so employ'd that he could not be with her; so that, in a short time, there was a very close Friendship, and great Familiarity between us. But when he thought he had sufficiently chain'd me to his Interest, he one day, when we were alone, having artfully brought the Conversation to answer his design, told me, that I should see what Confidence he had in my Friendship, when he was to trust me with the greatest Secret he had in the World; a

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Secret upon which his Life and Happiness depended. With that he discover'd to me his being desperately in love with *Celenia*, shewing me the Advantages which would accrue to my self from his succeeding, by my Means, in his Purpose of serving her.

ALTHO' I foresaw many and great Difficulties in the way of *Planodemus's* arrival at the Possession of so high a Prize, yet, the Prospect of my own Advantage, which he had taken care to paint out to me in the most glaring Colours; and, on the other hand, the Consideration of being cut off from all the rich Presents which he every day bestow'd upon me, and making him my irreconcilable Enemy if I should refuse to assist him in his design, prevail'd with me to forget the Duty I owed the King, and the Honour of my Charge, so that I frankly promis'd him all the Assistance which my Interest and Authority with the Princess could put in my power; so we agreed upon what Measures were to be taken to gain her Affection, leaving to Time, and her Management, the care of bringing *Adrastes* over to comply with it.

BUT *Planodemus* was scarcely got home, when I began to weigh the Consequences of what I had undertaken. I consider'd, that if I should break the Matter to the Princess, whom I knew to be of a Temper not inclinable to stoop to any thing that was beneath her, I was in danger of falling under her Displeasure, by proposing a Match to her below the dignity of her Birth. But, if my Interest could prevail with her to accept the Proposal, I was never the nearer, because *Adrastes* would not be brought to consent to marry his only Daughter, and consequently his Successor, to one of his own Subjects, and especially to a Subject who was in no way agreeable to him, because the King had

good reason to be angry with *Planodemus* for his Behaviour towards him both before and after his Restoration, altho' for Reasons of State he dissimulated his dislike, and *Planodemus* carried a fair Face to *Adrastes*. On the other hand, if I should fail in my Promise to *Planodemus*, I knew I should incur his Displeasure, and not only lose all those golden Promises he had made me, but put it in his power to ruin me, by discovering the secret Transactions between us; or, if by any other way, he should be able to compass his design, I must be the first Sacrifice to his Fury: And therefore, Ambition and Covetousness drowning all other Considerations in my Thoughts, I was resolv'd to promote *Planodemus's* Interest to the utmost of my power.

I DURST not move the Affair directly to the Princess; because, altho' she was of a sweet Temper, she was extremely jealous of her Honour; and knowing that she was one day to be Queen of *Sicionia*, if she out-liv'd her Father, nothing could persuade her to stoop to the Courtship of a Subject, unless she could be brought to be in love with him before she were appriz'd of his design. Considering therefore, that it was fit only for such as had a prosperous Wind, to enter the Harbour with their Faces towards it; whereas, they who had the Wind contrary, were oblig'd to ply their Oars, and make the Harbour as securely, tho' with less haste, with their backs to it; I resolv'd first to forge some false Reports of *Planodemus*, which I would tell the Princess, as if I had heard them from others; and by this I thought to find out how she was inclin'd to his Person: But having put this Device in execution, I found her no otherwise affected with them, than the Sweetness of her Temper, and her universal Charity inclin'd her towards all People who were ill-spoken of without sufficient ground.

ground. She said, perhaps they might not be true, and that it was neither agreeable to Christianity nor Humanity, to believe ill Reports of our Neighbours upon slight Surmises. And then I made use of some Arguments which I had ready to prove the Report false. But as some of them were fram'd obliquely to glance at *Celenia*, I brought *Planodemus* to justify himself, which he did, as he well might, to her satisfaction.

FINDING this Device of no service to the end I had propos'd, I tried the contrary Expedient, and took occasion to commend him before the Princess, extolling his Generosity, his genteel Behaviour and comely Person, and sometimes saying, he deserv'd to be a Prince. But all this had no other effect upon her than to make her ask me, with a Smile, if I was in love with *Planodemus*? But she appear'd so indifferent, and heard all the Praises I gave him so slightly, that I quickly perceiv'd there were no hopes of inveigling her Affection that way, nor did she seem to have any other thought of him than of a Subject; and when I said he was fit to be a Prince, she would answer, that if *Planodemus* deserv'd the Encomiums I gave him, he would content himself with being consider'd by her Father and herself as a faithful Subject, and that there were others who had at least deserv'd as much as he.

ALTHO' I saw but little Encouragement, or rather the reverse of it, in all *Celenia's* Behaviour; yet, to feed *Planodemus's* Hopes, I sometimes told him, by word of Mouth, and sometimes by Letters, that the Princess had, with great Complacency, listen'd to his Praises from my Mouth, and had express'd great Satisfaction at his handsome Vindication of himself from the false Stories I had fram'd of him. At other times I pretended to have

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given her indirect Hints of his Affection for her, and urged his meriting the Affection of a Princess; which, altho' she made no Reply to, yet she shew'd no dislike to the Conversation. And I even went so far, as to assure him, that *Celenia* had wish'd he were a King; to which I feign'd myself to have replied, that he only wanted a Crown, which she could give him. Whether there were more Wickedness or Folly in this Proceeding of mine, I shall not at present enquire, but it was a Mixture of both. However, I thought I had guarded against the Folly of it, by obliging *Planodemus* to govern his Actions, nay even his Words and Looks by my Direction; so that I put it out of his power, for some time, to discover my double-dealing, finding always plausible Pretences to hinder him from pressing the Matter farther than I thought fit. I insisted upon the Difference between a Subject's making love to a Princess, and to his own Equal. For, what would pass for allowable Freedom, and a Sign of ardent Affection towards the latter, might be deem'd want of Respect and Arrogance if us'd to the former: And what, in the one Case, might appear a Meanness of Spirit, and Stupidity to omit, might, in the other, be constru'd indiscreet Boldness to attempt; Princes having a natural desire in them to be reverenc'd and fear'd, as well as to be belov'd.

HAVING thus brought *Planodemus* to act, and look, nay even to think by my Direction, he interpreted all the Smiles and Looks of *Celenia* as Returns of his Affection, which he believ'd I had reveal'd to her; whereas they were, in truth, only the Effects of her chearful sweet Temper, and that general Complaisance with which she treated all who had the honour to come into her Presence or Conversation. And this Mistake of his, which I took great pains to encourage him in, kept him
quiet

quiet for a long time, and made him believe himself the happiest Man in the World.

BUT, having press'd me to deliver some Letters from him to the Princess, I, at first, told him it was too soon, and then pretended I had deliver'd them; but tho' she had receiv'd them graciously, it was too soon to expect an Answer. *Planodemus* having waited long for some Proof of the Truth of my Words from the Princess, at last, either suspecting that I had abus'd him, (and indeed it was a Wonder that one of his subtle Wit did not discover it sooner) or being overcome by a violent Fit of Passion, he came to my Apartment, and, in a very positive manner told me, that he would live no longer in the Uncertainty he had been in for so many Months, and therefore was resolv'd to desire an Audience of the Princess, to be sure, from her own Mouth, of what I had so often told him. I was strangely alarm'd at this Declaration, and made use of all my Art to divert him from it, by representing to him, that this were to undo his Pretensions by Precipitation, which were in a fair way, provided he had Patience. I told him that Princes were to be treated after the Manner they prescrib'd, and that the Princess *Celenia* having taken upon herself the ordering of the whole Affair, his urging her farther than she thought convenient might ruin him in her Esteem. But finding him fixed in his Determination, and seeing myself undone if he went on with it, to extricate myself out of this Labyrinth into which I had entangled myself, I fell upon a most unhappy and desperate Project. I told him, that I must reveal a Secret to him, which I had all along conceal'd, which was, that the Princess being sufficiently aware that his Person was no way acceptable to the King, she was sure he would never consent to her marrying

rying him; and this was the true Reason that had hinder'd her from discovering the Affection she had for him, that in case *Adrastes* should have any Suspicion of the Truth, and should tax her with it, she might be at liberty to deny her Correspondence with *Planodemus*; but if he could find a way to convey her out of the power of her Father, he would find her more inclinable to give him Testimonies of her Affection, when she was not curb'd by paternal Authority.

PLANODEMUS knowing that *Adrastes* had an Aversion to him, and having always projected to steal *Celenia* away if she had consented to receive his Affection, as he had been made to believe, agreed to my Proposal with great Joy: And when we came to talk of the Manner, I told him that he had nothing to do but to provide a Troop of Gentlemen, of whose Courage and Attachment to his Interest he was sufficiently sure; and having brought them to the Court-Gate upon the Night agreed upon between him and me, at what time he should see a Lanthorn hung out at my Window, it should be my care to secure the Guard from giving him any Interruption; so that he, with some of his Companions, might come to the Princess's Apartment, and convey her and me to some Place of Security, where, if the Princess seem'd to be averse to comply with his Desires out of Modesty or Regard to her Father, he should consider whether it were easier to tame a Bird in a Cage, or whilst it is at liberty. But that I could assure him *Celenia* would be well pleased to have the Plea of Captivity to plead for her making him happy without her Father's Consent. And when he had once taken possession of her, she would be able to reconcile him to the King. *Planodemus*, greatly pleas'd with this Plot, made me Acknowledgments and Promises
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suitable to the great Advantages he propos'd to himself by it; and so, having fixed the third Night following, for the execution of it, he departed, feeding his Love and Ambition with the Prospect of his immediate Enjoyment of *Celenia*, and of the Crown of *Sicionia* in Reversion.

THE Reason of my having so confidently promis'd to secure the Guard from being any impediment to *Planodemus*, was this, which he knew to be true: I had a Son by *Philarchus*, whose Name was *Philoxenes*, whom, for his Father's sake, the King had rais'd, when he came of age, to be a Captain of the Guards; and, the Night I pitch'd upon for our Plot, was one of those I knew he was to command. Having sent for him to my Closet, and, in a long Discourse, shew'd him the great Advantages which would accrue to him and me, by assisting to put *Planodemus* in possession of the Princess *Celenia*, and then discovering the Concert to him, I charg'd him to assist us, by detaching the Soldiers to other places, upon sham Errands, and so facilitate the Design.

PHILOXENES seem'd thunderstruck at my Proposal, and continued, for some time, silent; but, at last, recollecting himself, he answer'd in these Words: ' Most dear Mother, you may, perhaps, think, that it ill becomes a Child, either to dispute the Commands, or to censure the Actions of a Parent, from whom he derives his Life and Being, and to whom he owes his Education: yet I beg leave, in all humility, to represent to you, that both you and I have a divine Parent, from whom we derive all that we have, and whom we ought to obey in the first place. And as our natural Parents ought to rebuke, curb, and punish us, when we transgress the Commands of our divine Parent, so we may, in all
' hu-

' humility, and with all dutiful Reverence, admo-
 ' nish them, if, at any time, they act contrary to
 ' the divine Will. And as it is wicked in us to
 ' disobey you, when your Orders do not thwart
 ' those of God Almighty; so, it is our Duty to
 ' obey him rather than you, when you command
 ' any thing which he has forbidden. This, Ma-
 ' dam, is what you your self taught me from my
 ' Infancy, what Reason has suggested to me since,
 ' and what the Christian Religion prescribes, with
 ' regard to Obedience to Parents. And now, dear
 ' Madam, to apply this to the present Case, I be-
 ' seech you to consider, whether what you require
 ' of me be not directly contrary to the Command
 ' of God, the great Parent of us both. He has
 ' given a general Rule to be subject to our Prin-
 ' ces and temporal Governors, as having their Au-
 ' thority from him; and both the Old and New
 ' Testament are full of Prohibitions of *resisting*
 ' *our lawful Kings*, as being *God's Anointed*, and
 ' *ordained by God*, as you know sufficiently, and
 ' took care, in my younger Years, to instruct me.
 ' Is not *Adrastes* God's Deputy over us? Is not
 ' the Princess *Celenia*, the Heir of his Crown and
 ' Kingdoms, comprehended within the same Law
 ' of sacred Majesty? Can any one then stretch
 ' forth their Hand against them, and be guiltless?
 ' And, are not the Abettors of any Violence
 ' against their Persons, involv'd in the same Guilt?
 ' But you and I should be more than ordinary Sin-
 ' ners, if we should engage in this horrible Trea-
 ' son. The King has committed to your care his
 ' dear and only Child, and the Guard of both
 ' their Persons has been intrusted to my Fidelity.
 ' How can either of us answer a Breach of that
 ' high Trust? Shall not our Names be branded
 ' with the ignominious Epithet of *Traitors*? And
 ' we

‘ we our selves rank’d with *Judas*, who betray’d his
‘ Master, the great Anointed of the Lord? And
‘ how shall we be able to stand before the great
‘ Tribunal, at the last Judgment, if we clog our
‘ Souls with the heavy Load of this abominable
‘ Treason? Nor are you secure in this Life: For,
‘ supposing your Plot should succeed according to
‘ your purpose, do you imagine that *Adrastes* would
‘ not revenge himself upon us for our Treason?
‘ And, if a Marriage with the Princess, should
‘ screen *Planodemus*, do you think he would not
‘ make his peace, by giving us up to the Block as
‘ Traitors? But, supposing the utmost of your
‘ hopes, that we should escape Punishment, and be
‘ liberally rewarded by *Planodemus*, can the Ho-
‘ nours and Riches purchas’d by Treason, appease
‘ the Wrath of Heaven, stifle the Checks of Con-
‘ science, quiet the Clamours of the World, or
‘ give those, who have gain’d by our Infidelity, a
‘ good Opinion of us? Far be such Honours from
‘ me, which are built upon Treachery; and, may
‘ I never possess Riches, purchas’d by the Shame
‘ and Disgrace of having betray’d my Trust, and
‘ sold my Prince.’

THIS, worthy Gentlemen, was my Son’s
Speech to me, which you will think, as I now do,
ought to have been an Antidote against the Poison
of my treacherous Purpose: But cursed Ambition
and Covetousness had so intoxicated both my Head
and Heart, that I could relish nothing but what
contributed to raise my Fortune. And, as it is
common with such as make any Progress in Wic-
kedness, thinking it safer to proceed than to retire,
instead of being convinced by the solid Reasons of
Philoxenes, I flew into a Fit of Rage and Fury,
taxing him with disobedience and disrespect to his
Mother, calling his Arguments, taken from Reli-
gion,

gion, Pharisaical Cant and Hypocrisy, and so many Pretences and false Glosses to evade his Duty to me, to whom he was more bound by Nature, than to all the Kings upon Earth. I boldly avow'd, that I was serving my Country (which was dearer to me than either *Adraestes* or *Celenia*) by procuring a Husband for the Princess, who would make the Nation happy. And, after many Reproaches for his Ingratitude, I threaten'd him with my Curse, if he either obstructed our Design, or refus'd his Assistance.

PHILOXENES finding his loving Admonition to no purpose, and that his contradicting me, in what he perceiv'd I had set my heart upon, was only to encrease my Rage, humbly ask'd pardon for the Freedom he had us'd, protesting, that if he had carried it to too great a height, he had no intention to offend me, but to express his own Thoughts of the Matter, with all due Respect to me. But, since he found I was determin'd, and, as he suppos'd, had sufficiently weigh'd all the Inconveniencies he had laid before me, I should find in him a dutiful Son, to his last Breath; and I should have no just Cause to reproach him, with not having my Interest at heart, and having a due Regard for both our Honours. I, taking these Words, (spoken with great submission and fear of offending me) for a Promise of doing what I at first desir'd him, dismiss'd him with a kind Embrace, and was very well satisfied with what I thought I had brought him to; and therefore went on to prepare every thing for the execution of our Design.

WHEN the Night appointed came, a little before Midnight, I hung out the Lanthorn at one of my Windows; and, having engag'd the Princess in some Discourse, to prevent her undressing, that
she

she might not give delay to our Design, by making us stay till she should be drest, if she should go to bed before *Planodemus* came, scarce had the Clock given us warning of the Night's being half-spent, when our Ears were surpriz'd with a sudden Noise of the clashing of Arms, prancing of Horses, and Blows redoubled, in the Court of the Palace, near *Celenia's* Apartment; and such a Confusion of Voices, as frighted her, and struck me with such a Consternation, that I did not know where I was. The Princess gave the alarm to her Maids, who were near, and we run to the Windows, where we perceiv'd a Croud of People, dealing Blows promiscuously; but the Darkness hinder'd us from perceiving distinctly the several Objects. But, within a short time, we heard one call out, to carry the Prisoners to the Guard; and, in a moment after, all was quiet, as before, and the Lieutenant of the Guard came to the Princess's Apartment, and calling one of her Maids, desir'd to be introduc'd to the Princess; when being admitted, he desir'd she might be under no apprehensions of Danger: for, altho' there had been a Design against her, of which they did not as yet know the Authors, yet it was entirely crush'd, and some of the most forward of the Conspirators had lost their Lives in the Attempt; that about six of them were sent Prisoners to the Guard, and that the Captain was gone to give the King an Account of what had past, and had order'd him, with a Party of the Guard, to watch in her Highness's Apartment.

YOU may imagine what Horror I was in at this Account. There was no doubt of the Mischance of the Plot; from whence I foresaw the Ruin, not only of my golden Expectations, but of my Reputation and present Fortune. Nor could

could any thing save me, but *Planodemus*'s having been kill'd in the Scuffle, which I then earnestly wish'd, but was disappointed in. For *Philoxenes* having parted with me, and having found, by secret Spies, whom he had set to watch *Planodemus*, that he had some dark Design a-foot, without any bustle, order'd another Regiment of Guards to be under Arms, and to march, in small Parties, to another Gate of the Palace, where the last of them was to be a Quarter of an Hour before Midnight; which being executed, as soon as *Philoxenes* spied the Lanthorn in my Window, he sent Orders to that Regiment to march, without noise, thro' the great Court, towards the Court of the Princess's Apartment, where he had placed himself, to wait the coming of the Ravishers; and, at the same time, order'd the Sentineis to let about twenty of them pass the Gate before they challeng'd them, hoping thereby to get *Planodemus*, and the principal Persons of the Plot, into his hands.

PLANODEMUS no sooner saw the Lanthorn (which appear'd to him like a propitious Planet, to light him to his wish'd-for Treasure,) but he advanced with his Troop, (who had come from different Places precisely at the time) to the Gate assign'd them; and finding it open, as I had promis'd, and *Philoxenes* had order'd, to deceive him, he enter'd with about twenty of his Friends, leaving about twice that Number at the Gate, to secure their Retreat. As soon as they were got within the Court, the Sentries challeng'd them: upon which *Philoxenes* appearing at the head of his Guard, compass'd them round; and they drawing their Swords, *Philoxenes* order'd his Men to fall on, which occasioned the noise which gave the Alarm to *Celenia*. *Planodemus*'s Party fought despe-

desperately, and five or six of them lost their Lives; but he himself, as soon as he observ'd the Number of the Guards to be more than ordinary, by the Favour of the Darkeness, and by the Valour of those he had left at the Gate, whilst *Philoxenes* was engag'd with a Gentleman whom he took for *Planodemus*, forced his way out of the Gate, leaving six of his Friends Prisoners, besides the kill'd, to pay the Reckoning for the rest.

AS soon as *Philoxenes* had given an Account of the Matter to the King, who had got up at the first Noise, and had, by that time, several of the principal Nobility and Officers about him, it was thought proper forthwith to examine the Prisoners; who, being brought before the King, own'd that they had been employed to assist *Planodemus* to steal away the Princess, having been assur'd by him, that they were to meet with no Resistance, because the Captain of the Guard was in the Plot, by means of his Mother, who was the Princess's Governess. The King ask'd *Philoxenes*, what he knew of that Matter? he falling upon his Knees, begg'd his Majesty to save my Life, for the Service he had done in disappointing the Plot; and then told him all that had pass'd between him and me.

UPON this discovery, an Order was sent to secure my Person, and to search my Cabinets; and, that the Princess might not be frighten'd, a Gentleman was sent along with the Officers, to acquaint her with the Confession of the Prisoners. *Celenia*, being astonish'd at the recital, ask'd me, what it could mean? Or, if it was possible, that I was engag'd in a Plot against her? I was so confounded at her Words, that I could not answer a word; so that the Princess taking my Keys, and opening my Cabinet, they quickly found *Planodemus's*

mus's Letters, which I had kept with another view, than to have them rise in judgment against me. Never till then did I see Fury in the sweet Face of *Celenia*; however, she only shew'd it in her looks: And, having read one or two of the Letters, she bade the Officers take away their Prisoner, and went her self along with the Gentleman, and some of her Maids of Honour, to the King's Apartment, where, by this time, the Council was assembled.

THE Princess, impatient of being thought to have conniv'd at *Planodemus's* Intrigue, as some of his Letters express'd, upon her Knees begg'd the King to examine the Matter to the bottom, that she might suffer the utmost of his Displeasure, if she had dishonoured her self and him, by contributing, in the least degree, to so base and mean an Amour; or that her Honour might be fully clear'd, if she prov'd innocent, as she was sure I must declare her to be, unless I had sold my self to the Devil, as well as to the Traitor *Planodemus*.

THIS short Speech, deliver'd with such evident Signs of Innocence, convinced the King and Council, of the Princess's ignorance of the whole Intrigue; but it put me in such confusion, that, when I began to speak, I so entangled my self in a Labyrinth of Contradictions, that what I intended for my own excuse, made against me; altho' the King was so gracious, that, at my Son's desire, he would not let him be examin'd upon my Trial; nor was any thing he had told the King, brought in evidence against me. But my own Guilt made me confess what was sufficient to convict me of Treason. The six Prisoners, by being taken in Arms, forcing the Palace, and by their own Confession of the Treason, were condemned to be hang'd upon Gibbets; and my Sentence was, to be

be beheaded. But the sweet Princess, (whose Anger was turn'd to Compassion, when the Council had condemn'd me) interceded with the King in my favour; so that, by her Mediation, and in consideration of the rare Fidelity of *Philoxenes*, my Punishment was chang'd into a Banishment, ten Miles from *Corinth*; which was immediately put in execution.

IN this miserable Condition I procur'd myself to be conducted to *Planodemus's* House, where his Mother, a good-natur'd old Lady (considering that all my Misfortunes were owing to my Friendship for her Son,) entertain'd me with much civility: But she had not heard from her Son, after the miscarrying of his unhappy Plot. I staid there two Years, and he never appear'd in all that time till early before day yesterday morning, that he came in disguise; he was startled at my being there, and reproach'd me with having betray'd him; and told his Mother, that my Banishment, and coming to his Castle, was a fresh Snare to entrap him; but he said he would put it out of my power to cheat him a second time; and therefore, before he took Horse to go, I know not whither, he order'd two of his Servants to dispose of me when he was gone; and they, having mounted me behind one of them, brought me to the Place where you found me, and left me bound, telling me they had been kinder to me than was well consistent with their Master's Orders.

AND thus, worthy Gentlemen, I have given you a Detail of an ignominious, and therefore an unhappy Life; and, if my Wickedness has not made you repent of the service already done me, I shall think myself infinitely bound to your kind Assistance, if you will farther befriend me so far, as to convey me to some House where I may send
for

for the pious *Theophilus*, that he may come and minister some spiritual Counsel to me, altho' I rejected it when it might have sav'd me from many of those Stings, which afflict my Soul at present.

ARISTOGENES and *Achates*, altho' they detested her Wickedness (especially *Aristogenes*, who could not forgive her Treachery towards *Celenia*) yet would not add Affliction to the Afflicted, by leaving her to the dangers she might be subject to in that Place; and therefore they convey'd her to a Shepherd's House, promising to send *Theophilus* to her, which they did, and he as readily took the trouble to go; and, as he told them afterwards, she died in a short time, expressing great Remorse for her ill-spent Life.

AS our two Gentlemen were returning to *Corinth* (having been detain'd most of the day by *Antemora's* Misfortunes, occasion'd by her own Faults) about the close of the day, they observ'd, on all the adjacent Hills, and all other Eminences, great Fires, as far as they could cast their Eyes on all sides, about which they could perceive several People tripping about as if they danced; and as they came nearer, they heard several sorts of Musick. As they were wondring what could occasion those Fires and Frolicks, a Gentleman, attended only by one Servant, join'd them, going likewise to the City, of whom they enquir'd what the meaning was of those Fires, and why the People assembled about them. The Gentleman, perceiving they were Strangers, by their being ignorant of that Custom, told them, that the Fires were made by the School-Boys and Apprentices, who, out of regard to the Princess *Celenia*, had Vacation for six days from their Books and Business, before her Birth-day: And, upon the Evening of every day of their Vacation, they light those Fires to give warning to all

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the Kingdom, that the solemn Day approaches, which obliges all People to provide for the Celebration of it.

THIS Account having excited *Aristogenes's* Curiosity, he desir'd the Gentleman, with great civility, to inform them after what manner it was observ'd at Court. To this he replied, that, after the King and Princess return'd from Church, whither they always went in the morning of that day, the rest of the day is usually spent in Feasting and Sports, whereof that which is most remarkable is a solemn Tilting before the King and Princess. But who are admitted, said *Aristogenes*, to enter the List upon that Occasions? All the young Nobility, replied the Gentleman, and Strangers, who please to try their Fortune, for the honour of their Mistresses. But they are all oblig'd to give up their Names, by their Squires or Pages, the morning before; and those who are appointed Judges of the Field, put all the Names in an Urn, and cause them to be drawn out by a Boy; and so they try their Skill with the Lance, in the same order as the Names are drawn, except the first, who is he that was Conqueror the last Year, and is oblig'd, in honour, to appear, if Death or Marriage does not prevent it. Every Knight, at his first entry, must present his Mistress's Picture to the Princess *Celenia*, who, if he is overcome, returns it to him; but the Picture of the Lady, whose Knight is, by the Judges, declar'd Conqueror, remains in the Lady *Celenia's* custody till the next Year, and he himself receives a Present from the Princess as a Reward of his Valour and Activity. By the time the Gentleman had finish'd his Description of the Tournament, they were arriv'd at *Corinth*, where, having thank'd him for the Information he had given them, *Aristogenes* and *Achates* took leave of him, and retir'd

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to their Lodgings, where they were no sooner alighted, but they set themselves to prepare all things for the Celebration of the Princess's Birth-day, having first acquainted *Theophilus* with the Commission of *Antemora*.

AS *Achates* was not, as yet, subject to *Cupid's* Empire, he would take no part in that day's Solemnity but to be *Aristogenes's* Squire, as it well became him to his Prince, altho' he was, on other Occasions, treated by him as a Brother. And having got every thing in the best order that could be, *Aristogenes* waited impatiently for the wish'd-for morning, not doubting but the Presence of *Celenia* would inspire him with Valour, and that, by her Influence, his Lance should proclaim her deserv'd Praises, and make the other Knights acknowledge, that his Mistress was superior in Beauty to all the others, for whom they had appear'd in the Lists.

WHEN the joyful Day appear'd, many Knights sent their Names to the Judges, and, at the usual Hour they appear'd at the Place appointed, which was a large green Meadow, in the form of an oblong Square, not far from the Palace, of about ten Acres of Ground rail'd in; and between the Rails and Rows of Trees on the out-side, were Benches for the Spectators. On the South-west Corner there was a Throne erected, where *Adrastes* was plac'd, (environ'd with the Nobility) and was both a chearful Spectator of the Exercises, countenancing with his gracious Looks those who came to do honour to his Daughter's Birth-day; and by his princely Authority curb'd such Disorders and Insolences as might happen thro' Emulation among the Combatants, whereunto a strong Guard was no small Assistance. In the middle of the West-side of the Square, was a Throne cover'd with Tortoise-Shell, variously inlaid, and cut in the Figure of Trees and
Flowers,

Flowers, set with Gold and Jewels of divers Sorts, whose Brightness meeting with the Sun-Beams, made a most dazzling Reflection. At the four Corners were Pillars of Ivory, neatly cut, which supported a Canopy richly embroider'd with Gold. Under which the Princess *Celenia* (surrounded with a fair Train of Ladies on each side of the Throne) sat like *Diana* among her Nymphs. She was drest in a Gown of Silver Brocade, with her Hair cover'd with a rich Garland, from whence it fell down in Curls upon her Neck and Shoulders. About her Neck were two Strings of rich Diamonds and Rubies, and Bracelets of Emeralds upon her snowy Arms. But altho' those Ornaments might have served to have set off another Beauty, yet the bright Eyes and beautiful Countenance of the Lady *Celenia*, obscur'd their Beauty; or, at least, made them less observ'd. At the North-west Corner sat the Judges upon Seats cover'd with Crimson-Velvet, fringed with Gold. These were appointed to decide all Controversies which might occur; and near them stood the Heralds and Trumpeters, the first to proclaim Entrance to the Knights, and the last to sound the Charge at the Command of the Judges. At the East-end, near the Place where the Knights enter'd, was a House of Timber, where, after they had paid their Reverence to the King and Princess, they retir'd to put on their Armour.

AT the time appointed, the Herald proclaim'd Entry to a *Sardinian* Knight named *Argolefus*, who having been Victor the Year before, had the Privilege to appear first. He was a Youth of a comely Aspect, and graceful Carriage, and a chearful Look, expressing sufficient Assurance in undertaking, and no small hope of succeeding in any manly Attempt. He rode upon a goodly *Sardinian* Courser towards the King, to whom he made his Obeisance with

a becoming Civility; and then paying his Compliment to the Princess, who had his Mistress's Picture in her hand, he retir'd to put on his Armour; and then, mounting his Horse, he stood with his Lance in his hand, ready to receive the first that should enter the Lists against him.

THE next in course was *Polycompus*, a *Lacedemonian*, who having perform'd the usual Ceremonies, and left his Mistress's Picture with the Princess, being arm'd and mounted, the Trumpets proclaim the Charge, at which the two Knights began their course; and having encounter'd each other with almost equal Force, *Argolefus* had but small Advantage in the first, having both broken their Lances upon each other's Shields. But having taken fresh Lances, *Polycompus* was tumbled upon the Ground at the second Shock, and his Mistress's Picture being return'd to him, he quitted the Field with less Haughtiness than he had shew'd at his entry.

THE next in course was a Nobleman of *Crete*, call'd *Rhadamanthus*, who, after the usual Solemnities, waited the Sound of the Trumpets, swearing that he would maintain, that his Mistress was the most beautiful Woman in the World. But, at the first Encounter, *Argolefus* made his Helmet write upon the Ground, that the *Cretians* were always *Lyars*; and so he follow'd *Polycompus*.

AFTER him follow'd *Kaleristes*, a Gentleman of *Messenia*, who having presented his Mistress's Picture to the Princess, she look'd at a young Lady near her, named *Philaxia*, and smiled; at which the Lady blush'd, which gave those who observ'd it reason to believe, that she was the Beauty in whose behalf *Kaleristes* had undertaken to use his Lance. And after he had arm'd himself, and mounted his Horse, he gave such Proof of his Skill that way, that at the first Encounter, *Argolefus* was well
nigh

nigh turn'd out of his Saddle, and his Head had fallen into his Grandmother's Lap, if he had not quickly rein'd his Horse to that Side, and so recover'd himself, but with no small difficulty. In the second Course the Advantage was of *Argolefus's* side, who made *Kaleristes's* Head touch the Crupper of his Horse; but he recover'd himself quickly, and finish'd his Carreer with a good grace. Then taking fresh Lances, they perform'd the third Trial, with so much Equality, that altho' their Staves were broken almost to the very Handles, they were not a bit mov'd in their Seats. *Argolefus*, in a Rage to see himself so equally match'd, called to his Squire for a fresh Lance; but the Judges interpos'd, it being against the Laws that more than three Lances should be made use of in one Match. It was therefore determin'd that they should take their Turns of engaging all the Knights who were behind the Rails, till one of them should be vanquish'd; and if neither of them should be overcome, the honour of the Triumph should be equal between them, till the next Year should give occasion for a new Trial.

THE next whose Fortune it was to enter was *Aristogenes*, whose graceful Person, and genteel Air, attracted the Eyes of all the Spectators, tho' they knew not who, nor whence he was. His Stature was moderately tall, exceedingly well proportion'd; his Countenance chearful; a piercing black Eye; his Hair of a light Chestnut Colour, hung in natural Curls over his Shoulders. He enter'd the Lists, cloth'd in *Jacinth* Satin, with his Sword hanging in a rich embroider'd Belt, set with Pearls and Rubies, wearing in his Cap a Plume of divers Colours; and in the Front a large Diamond of great Price; he was mounted on an excellent *Numidian* Charger, whose high-bended Crest, large rolling Eyes, and

wide Nostrils, with lofty Prancings, declar'd his Strength and Courage. In this Equipage, follow'd by *Achates*, he rode along the Field, having his Picture in his right hand, cover'd with a rich Vail, which gave occasion to various Speculations. Having made his Reverence to the King with a marvelous Grace, he alighted near the Throne, where the Princess sat, and putting one Knee to the uppermost Step of the Throne, as he deliver'd the Picture to her, he said, *Most excellent Princess, the liveliest Representation which any Artist can give of that incomparable Beauty, which chains my Affections, your heavenly Eyes may behold under that Vail.* *Celenia* lifting up the Vail, perceiv'd it was a rich Looking-Glass, which shew'd her her own Face. This surpriz'd her so, that she blush'd: but, lest any should take notice of it, she let fall the Vail, and feigning a Cough, put her Handkerchief to her Face, to disguise the Colour of her Countenance. In the mean time *Aristogenes*, with a profound Reverence, retir'd to put on his Armour, leaving *Celenia* in a Confusion of Thoughts which she had never been in before.

ARGOLESUS being the first who was to engage with him, waited impatiently for the Sound of the Trumpet, whilst *Aristogenes*, who had appear'd like a Child of *Venus*, before he had put on his Armour, now look'd like a Son of *Mars*. And no sooner did the Trumpet sound, but, giving the Reins to his Horse, he rode in so close and steadfast Order, and aim'd his Spear in such a straight course, that the Motion seem'd rather to be that of an Arrow shot at a Mark, than of a Body upon the Ground. And having, with wonderful Dexterity, in crossing *Argolefus's* Lance, made it slip under his own left Arm, he aim'd his own to hit his Adversary full on the Shoulder, but with such violence, that

*he

he turn'd him quite out of his Saddle, and with no visible Alteration in his own Posture, finish'd his Carreer. *Argolefus*, mad with Shame to be so foil'd, run at him on foot, with his Spear, as he turn'd his Horse; but *Aristogenes*, with wonderful Calmness, drew his Sword, and cut it in two; and with the same Serenity of Mind spoke thus to him, ' Most noble Knight, Let not the Sense of your present Foil so far transport you to Passion, as to make you forget that we are in a Theatre, where Honour is contended for without Hostility. Neither account it any Stain to your Valour, that Fortune does not always crown it with Victory: for what Arm was ever so valiant, as to purchase a Monopoly of Fortune: And therefore, as the last Year she yielded you the Prize, envy not another a Share in her Favour, much less to me, whom the next Comer may put in the same condition with you.' Scarce had *Aristogenes* finish'd these Words, when a Serjeant, with a File of Pikes, laid hold on *Argolefus* by Order of the Judges, for having broken the Laws of the Tilt-ing; and he had been punish'd (for his Contempt of the Law in presense of the King and Princess) if *Aristogenes* had not generously interceded for him; upon whose account he is releas'd, and his Mistress's Picture return'd to him, to teach him, that *the greatest Beauties must sometime fade*, and yield the Prize to others.

WHETHER *Celenia* was displeas'd to see *Argolefus* leave the Stage to *Aristogenes*, with so much Glory to the latter, I leave to the Ladies to determine. But altho' he had given good Proof of his Dexterity in this first Essay before her, yet, considering his being to encounter another, equal in Strength and Skill to *Argolefus*, and, after him, many others, who might prove better than they were,

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her Thoughts were in no little Uncertainty about the Issue; yet she hoped, that he who had gained such Applause in the Prologue, would act the Catastrophe well.

AS soon as *Argolefus* was gone, *Kaleristes* appear'd in his Place, and succeeded to his Fortune; only with this Advantage, that he broke his Lance before he lost his Saddle, and yielded to his Fate with more Meekness, being only griev'd, that such a Misfortune should have happen'd to him in the presence of his Mistress. But *Philaxia*, altho' she blush'd at his Fall, yet, to shew that she was neither ambitious that her Beauty should bear away the Palm, nor that his Disaster had lessen'd him in her Affection, rose from her Seat, and went to raise him from the Ground; and altho' he was got up of himself before she reach'd the Place, she comforted him with these Words: *Kaleristes, I sustain no Loss, if you are not hurt by your Fall. It is enough that you have equall'd, and more than equall'd Argolefus. Let it not grieve you then, nor account it any Indignity to be overcome by his hand, who has conquer'd a Conqueror.* As this was no small Consolation to *Kaleristes*, to see *Philaxia* give this publick Evidence of her Affection, so it had no small effect upon *Aristogenes*, who, for the like Favour from *Celenia*, could almost have chang'd Fortunes with him.

THE next that enter'd was *Meander* an *Athenian*. But altho' Fame had, in ancient Times, given to his native Soil a great Reputation for Valour, *Aristogenes* let him know, that he had not learn'd all the Meanders of Chivalry; for after he had, by the Force of his Lance, shaken him in his Saddle, he took him about the middle in his Arm, and set him upon the Ground about ten Yards from his Horse, by which

he

he did him that Favour, that he sav'd him the labour of rising, by setting him on his Feet.

TO him succeeded *Alexander*, a Nobleman of *Macedonia*, whose Name and Country might have made him formidable in the Field. But his Overthrow, in the first Course, convinc'd the Spectators, that *Alexander's* Fortune does not always attend his Name, nor is Victory entail'd to the *Macedonian* Race.

AFTER him appear'd a Knight of *Arcadia*, named *Coryphilus*, famous for his constant Love to a sweet Virgin of that Province, whom he call'd his *Phyllis*, upon whom he had placed his Affection, more for her sweet Temper, and amiable Beauty, than for her Birth or Pedigree, in which she was much his Inferior. Yet he was so well satisfied with his choice, that he was not asham'd to enter the Lists in her behalf; and had he been match'd with a less redoubted Champion than *Aristogenes*, he had, in all probability, purchas'd no small Applause to her Beauty, and his own Valour. For he sustain'd the first Charge with small Disadvantage, and was overcome, with some difficulty, in the second.

THE last that enter'd was *Belisarius* Prince of *Sicily*, of whom *Aristogenes* had some knowledge, and remember'd well that he had heard from the *Cypriot* formerly mention'd, that he had purchas'd the Picture of the Princess *Celenia*. That rais'd a sudden Jealousy in *Aristogenes*; but it was soon augmented, by what he was near enough to hear him say to the Princess, that not being able to procure the Picture of his Mistress to his liking, he begged she would accept in lieu of it, an Hieroglyphick of her Beauty, express'd by a Sun in his Glory. To which the Princess answer'd, that she was void of any Curiosity of knowing the Secrets of Lovers, and that

she could easily forgive his hiding his Mistress's Face from her; but, if she admitted of such mysterious Resemblances (against the Laws) other Knights might account it Partiality, they not having obtain'd the like Favour; and the Knight, with whom he was only now to contend, might justly complain, that he should be allow'd to dispute that Victory, which he was at the point of obtaining for his Mistress's Beauty, by being subjected to Terms not agreeable to the Laws of the Tournament.

ARISTOGENES being near enough to hear the Princess's Reply, and looking upon *Belisarius* as his Rival, and a Rival of such Reputation for Valour, that if he got the better of him before *Celenia*, he thought it might be of great service to him, in raising his own Reputation in her esteem; being afraid that this Objection might be a hindrance to the Trial of his Valour, he dismounted from his Horse, and going to the Foot of the Throne, from whence *Belisarius* had retir'd, taking off his Head-piece, but so as *Belisarius* did not see his Face, he thus accosted *Celenia*: *Madam, Since, out of your superlative Goodness and Courtesy, you are pleas'd to shew your self more inclinable to dispense with your own Prerogative, than to yield up the Rights of others, or to expose them to danger upon unequal Terms; we your Servants, altho' we cannot, without Arrogance, presume to equal your Bounty, yet it is our Honour to imitate it; and, after your royal Example, to pass from the Rigour of our own Interest. Wherefore I, who am, of all others, (if not alone) concern'd to plead against this singular Privilege demanded by Belisarius, as an Injury which affects me only; yet I am contented to yield to his desire, and am ready to break a Lance with him, at this disadvantage; because I am satisfied,*

isfied, that the incomparable Lady, whose Beauty I defend, is no way inferior to his glorious Hieroglyphick; and if Destiny does not think my Hand unworthy to maintain her Merit, I hope he shall be constrain'd to confess, that the Splendour of her heavenly Beauty, does eclipse the Face of his beautiful Sun. He spoke this with such a Grace, that the Princess taking his noble Assurance for a Presage of Victory, told him, that if the Judges thought fit to allow it, she would not oppose his Increase of Glory. Upon this gracious Concession, *Aristogenes* made a low Bow to her very foot, put on his Cask, and being mounted, rode to the Judges, in company with *Belisarius*, and earnestly intreated them to allow the Course, which, with some difficulty he obtain'd, on condition that this Condescension should not be a Precedent for the future.

BELISARIUS, having observ'd with what eagerness *Aristogenes* had pleaded his Cause, after he had given thanks to the Princess and the Judges, for their Favour, turning to his Adversary, said, 'Most noble Knight, your extraordinary Civility has such Influence upon me, that I am sorry I should be obliged to be a Competitor with you, to whom I am so much indebted for your Civility; and, if any thing makes me doubt the Event of our Combat, it is, That I judge such Courtesy cannot proceed but from a noble Mind, endow'd with great Courage.' Most worthy Prince, replied *Aristogenes*, The Event, I confess, is doubtful; and if it prove contrary to my hopes, altho' I may have cause to repent of what you account a Courtesy, yet I thought my Honour oblig'd me, to act as I have done, lest the Reputation of *Belisarius*, which he has justly acquired in Feats of Arms, might cast some Reflection upon mine, had I declin'd the Combat. *Belisarius* made no Reply, but having

put on his Armour, they waited in their Places for the Sound of the Trumpets; which were no sooner heard, but the two Combatants rush'd against each other with such equal Force, that altho' their Spears were broken in Splinters upon their Shields, neither of them had any advantage of the other; so that, having finish'd their Carreer with an admirable Grace, they took fresh Lances, and prepared for the second Course, in which they seem'd to have redoubled their Strength; for they not only brokethir Staves to the very Handles, but *Aristogenes's* Horse touch'd the Ground with his Crupper, and *Belisarius* was forced behind the Saddle. Yet did they both recover very quickly, and *Aristogenes* casting an eye towards *Celenia*, his Love made him fancy, that he saw some Disorder in her Face; which Thought inspir'd him with such Life and Courage, that, in the third Course, he made it appear, that any Danger he had run in the last, was his Horse's Fault rather than his own. For his earnest Desire to get the better of *Belisarius*, in the sight of his Princess, made him ride so close, and with such an even Motion, that any one, unacquainted with Horsemanship, must have taken him and his Horse for a *Centaur*, so little Difference was seen in their Motion. And encountring *Belisarius*, he forced him from his Horse, whose Fall rais'd a Cloud of Dust, to obscure the Face of his beautiful Sun. And there being no more to appear in the Field, the Heralds, by the Judges Order, proclaim'd *Aristogenes* Victor; and the Judges having crown'd his Temples with a Laurel, two Ladies, deputed by the Princess, according to Custom, attended at the wooden House, to take off his Armour; which being done, they conveyed him in an open Chariot to the Lady *Celenia's* Throne, to receive the Reward of his Victory, which

which he did upon his Knees, the Princess putting a rich Scarf about his Neck, which she ty'd with a rich Ruby, under his right Arm: And whilst she was doing it, she said softly, *I see a weak Beauty can carry away the Prize, when it is maintained by a valiant Hand.* To which *Aristogenes*, recovering himself from the Extasy into which the sweet Voice and Hands of *Celenia* had put him, kissing her Hand with an Ardour she had not been accus-tom'd to, made her this Reply: 'O how much
' does a weak Arm owe to that transcendent Beau-
' ty, whose divine Virtue enables it to perform Ac-
' tions above its natural Strength, and advanceth
' the Master of it to such a height of Happiness,
' as to have the blessed Hands of the matchless
' *Celenia* crown him with a Reward, which he
' could only have purchas'd by being inspir'd with
' such a Beauty as her own.' And thus, after a
low Reverence, he went to pay his respects to the King, who extol'd him highly, and gave him thanks in Terms full of Civility, for the Honour he had done to his Daughter's Birth-day, and invited him to the Ball, which was always held that night at the Palace. *Aristogenes* having made a suitable Return to these Civilities, and paid his Compliments to the Judges, mounted his Horse, and attended the Princess to Court, where there was a sumptuous Enter-tainment prepar'd for them, and the Night was spent in Dancing and Mirth, in which *Aristogenes* had no less share of Reputation than by his Valour, and gave the Princess to understand, by his sprightly Conversation, and genteel Behaviour, that he excell'd in all the Qualities requisite to make up a well-bred Gentleman. They spent most part of the Night in this manner; and, tho' the King retir'd at his usual Hour, the Princess staid, to gra-tify

tify those, who had taken such pains to solemnize her Birth-day.

AS soon as she took leave of the Company, *Aristogenes* and *Achates* return'd to their Lodgings, where they were scarcely arriv'd, it being now broad day, when a Person, in a very antique Garb, accosted them in an abrupt manner, which made them take him for an old *Cynic* Philosopher. ' *Aristogenes*, said he, I have heard that you have been lately converted to Christianity, and therefore, out of love to your Soul, I think my self oblig'd, in Conscience, to admonish you of what I find, in your Behaviour, disagreeable to that holy Profession, and contrary to your Baptismal Vow, in which you *renounced all the Poms and Vanities of this wicked World*. I therefore adjure you to take notice, that I am come to bear testimony against those Exercises, in which you spent so much of your precious time yesterday; and that I declare them to be contrary to the Duty of a Christian, and to favour of the World, and not of God.' Sir, answer'd *Aristogenes*, I think my self obliged not only to take in good part, but to manifest my Gratitude to any Person, who shews himself such a Friend to my Soul, as, by his pious Admonition, to warn me when I depart from my Duty, and is so charitable as to reclaim me. And if your Reasons convince me, that the Exercises, I have lately been engag'd in, are contrary to the Vows I took at my Baptism, I shall endeavour to redeem my Error by Repentance; and, for the future, shall forbear any such sinful Exercises. ' Well then, replied the other, since I find you of such a pious Disposition, and so ready to listen to good Advice, I shall, with the greater Cheerfulness, hold forth to you the Unlawfulness of those Contests of Arms.'

‘ AND

‘ AND first, I shall begin with that which you
‘ pretend as the Cause of your Quarrel : (*The*
‘ *maintaining your Mistress’s Beauty*, forsooth !)
‘ which is a vain thing of it self : *For Favour is de-*
‘ *ceitful, and Beauty is vain.* And, is not that
‘ Contest vain and foolish, which is occasion’d by
‘ a vain Subject, and to as vain an End ? But, al-
‘ lowing your Quarrel good, is your Lance a just
‘ Arbiter to decide such a Debate ? Who sees not,
‘ that commonly the most valiant Arm, or For-
‘ tune, guided by the secret Decree of Provi-
‘ dence, (contrary to the sound Sense, and unby-
‘ as’d Judgment of impartial Eyes) makes the Vic-
‘ tory often give Sentence for a meaner, against a
‘ brighter Beauty ? For, the most valiant Arm does
‘ not always defend the fairest Face, nor does the
‘ Fortune of the Victory still attend the greatest
‘ Beauty : And can you think the Triumph just,
‘ when it is done against Truth ? But altho’ I should
‘ grant, that the Lance were a righteous Umpire
‘ for Beauty ; yet it cannot be denied, but the Mo-
‘ tive which induces most Men to embark in those
‘ Tiltings and Tournaments, as you call them, is
‘ in it self sinful ; *viz.* A Spirit of Pride and Vain-
‘ glory, to have the World applaud their Valour,
‘ and to set themselves above their Fellows, in the
‘ opinion of others : nor are the Effects of it any
‘ better than the Cause, being both sinful and per-
‘ nicious. It blows up the Pride and Vanity of
‘ her whose Beauty carries the Prize, and stirs up
‘ Hatred and Envy in the Breasts of those, who
‘ think their Beauty unjustly slighted, by the chance
‘ of the Field : And whether that weaker Sex needs
‘ any Bellows to kindle their Vanity, let those judge
‘ who are better acquainted with them than I am,
‘ or desire to be.’

‘ BUT

‘BUT, if the ill Effects of that antichristian
 ‘Exercise, reach’d only to them, the Danger were
 ‘the less; but the Animosity stirr’d up among the
 ‘Champions themselves, begets worse Evils. For,
 ‘it often falls out, (at least it is very probable it
 ‘may happen) that the Conqueror undervalues the
 ‘Conquer’d; and they, on the other hand, malign
 ‘and hate the Victor, and so are prompted to stu-
 ‘dy Revenge, whereby brotherly Love is inter-
 ‘rupted, and Quarrels are fomented, which may
 ‘terminate in Blood and Murder. Are these Ex-
 ‘ercises then, which minister to so many Evils,
 ‘and have such sinful Concomitants, fit to be al-
 ‘low’d among Christians?’

THIS grave Speech, deliver’d with all the ap-
 pearance of Zeal for Religion, and an Intention of
 reforming the Age, made *Aristogenes* and *Achates*
 pause a while, to consider the force of the Argu-
 ments, before they would object to any thing, which
 seem’d to carry Reason along with it. But, after
 a while, *Aristogenes*, thinking that the Discourse
 had more of Flourish than of solid Argument in
 it, made him this Answer:

‘Whatever you may think, Sir, of the strength
 ‘of your Reasoning against Tournaments, I can-
 ‘not agree with you, in condemning them as sin-
 ‘ful; because, I think, it may be made appear,
 ‘that they are not only lawful, but useful, and e-
 ‘ven necessary. For, as neither the Prudence of
 ‘the wisest Kings, nor the Foresight of the most
 ‘provident Counsellors, is able to establish the
 ‘State upon such a solid Foundation of everlast-
 ‘ing Peace, as that it shall not, some time or o-
 ‘ther, be disturb’d by turbulent Spirits at home,
 ‘or by the Envy of ambitious and unquiet Neigh-
 ‘bours abroad, and so be forced into an inevitable
 ‘War; Were it not great Imprudence, for any
 ‘Go-

Government, not to provide against such Storms as daily happen in States? And do not Kings act wisely, in accustoming their Subjects, in time of Peace, to the Exercise of Arms, that, when Necessity calls them, either to quench the Fire of intestine Commotions, or to repel the Violence of foreign Invasion, they may have People to employ, upon those occasions, who are, in some measure, us'd to the Exercise of Arms; lest, if a sudden War should surprize an unexperienced Nation, they might become an easy Prey to their Adversaries; and, being unaccustomed to Feats of Arms, a more powerful People (by not knowing how to exert their Strength) might be defeated by a weaker Force, purely by the Dexterity of their Enemies. So that, from the expediency and necessity of it, we may reasonably conclude the lawfulness of using our selves to Arms; and, consequently, that Tiltings and Tournaments are not, in the nature of them, sinful. And, by the publick Exercise of them, the People of a Nation are not only fitted to repel unjust Force, but Kings are acquainted with the Abilities of their Subjects; and, by those Proofs of Valour given in their own Presence, they know how to adapt the several Posts in their Armies, according to the Merit of the Persons, and their Skill in Arms.

And, if such Exercises are lawful, then I cannot think, that it is a Sin, to propose a Reward for such as excel in them: for, altho' Virtue is desirable for its own sake, and noble Minds will pursue it, for the satisfaction which the Practice of it carries along with it, yet, such is the Degeneracy of human Nature, that the Generality of People are only prompted to pursue Virtue, as it is attended with present Fruit, and are easily

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ly discourag'd from the pursuit of such Virtues,
as fall under Contempt and Disrepute. And there-
fore, these Exercises which are not, properly
speaking, Virtues, but are only the Means of
shewing our Courage, and other Virtues, ought
to have a Reward propos'd for them, to encour-
age those to the Study and Practice of them,
who, but for that, might slight and despise them.
Thus much, in general, in defence of *Tilting*?

BUT, to come to your Arguments against
it. You say, *Our Contests are vain and foolish,*
as being grounded upon a vain Subject, and di-
rected to a vain End, viz. the maintaining a Mi-
stres's Beauty. But neither is *Beauty* always the
Subject of Contests of this kind: nor, when it
is, can I allow that any Man is such a Fool, as
to quarrel with another, because that Person has
a better opinion of his own Mistress's Beauty,
than he has of his Adversary's. But, as in all
Games, something is stak'd as a Prize, to ani-
mate the Parties to exert themselves; and, as in
all Fighting, there is some Quarrel, and so a Prize,
either real or imaginary, at stake, to excite the
Combatants to shew their utmost Strength and
Skill; so likewise, in these Tiltings, which repre-
sent Fighting, we propose our Mistress's Beauty,
as the Ground of our Quarrel, to animate us to
exert all our Dexterity and Courage. But as our
Fighting is counterfeit, so is our Quarrel. For,
can any Man, in his Senses, quarrel with me in
earnest, because I am not in love with his Mi-
stres, which I must be, if I thought her the per-
fectest Woman in the World? And, should not
I be a mad Man, if I should quarrel with ano-
ther upon the same score? For, if they who fight
thus are both in Love, each of them thinks best
of his own Mistress. But it is not altogether
vain

' vain to shew my Valour, in mantaining my Mi-
 ' stress's Beauty, because I give, thereby, a publick
 ' Testimony of my Love; and may, perhaps, have
 ' an opportunity of discovering in the Field, what I
 ' may not have had assurance to do in any other
 ' way. Nor can I agree with you in thinking, that
 ' Beauty is altogether a vain thing. The great Crea-
 ' tor made nothing in vain; and if Women are,
 ' in some respects, design'd, by their Creation, to
 ' be inferior to us, they have some Qualities or Per-
 ' fections, which set them above us; and surely,
 ' these were not given to them in vain. So that,
 ' when it is said, that *Favour is deceitful, and Beau-*
 ' *ty is vain*, it must be understood, not simply,
 ' but in contradiction to other more durable and
 ' excellent Endowments; and it would be as rea-
 ' sonable to argue, that a Man was not to be va-
 ' lued for his fine Sense and excellent Parts, be-
 ' cause an unlucky Blow, or an unforeseen Ac-
 ' cident, may disorder the strongest Brain; as
 ' to pretend, that a Woman is not to be ad-
 ' mird for her Beauty, because it is subject to
 ' change. So that, altho' I allow Beauty alone,
 ' without Virtue, is as vain a thing as you please
 ' to suppose it; yet, where a virtuous Woman is
 ' beautiful too, that Beauty is a great Addition to
 ' her Perfections, and justly adds Fuel to our
 ' Flame: and, as all Men find Charms in their
 ' Mistresses Faces, to engage their Affections, I see
 ' no reason why they may not openly profess that
 ' Engagement, and declare that they are, in their
 ' Eyes, Paragons of Beauty.'

' AS to your Argument, drawn from the *In-*
 ' *justice of the deciding the Controversy about Beau-*
 ' *ty with the Lance*; I have answer'd it already,
 ' by shewing you, that the Conqueror means no
 ' more by supporting his Claim, but that his Mi-
 ' stress

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stress is, in his Eyes, the most beautiful; so that, altho' another may be a greater Beauty in other People's Esteem, he asserts no Lye, in maintaining his own Opinion, that, *to him, she is the Fairest.*

But, if that Emulation, which you are pleas'd to call, *The Spirit of Pride and Vain-glory*, (but I look upon as the Spur to all worthy Actions) were taken from us, I believe it would prove a vast disadvantage to the World, and make People careless in the pursuit of Virtue. Nor can I see any Crime in our endeavouring to be as perfect, as we possibly can, in any Science or Profession, which, in it self, is lawful and useful to the Commonwealth. And it is as strong an Argument against learning any Science, or endeavouring to excel in any of the liberal Arts; because, in our Contests in the Schools, every one labours to support his Cause, after the best manner he is able (and frequently with much Pride and little Truth) as it can be against Tilting, where the very End is, to shew our Strength and Activity. But, I hope, you do not mean, that we should throw away our Books, and abandon the Schools, because an ill Use is sometimes made of Learning, and that Quarrels have arisen, among the Learned, about Trifles, which have occasion'd fighting in good earnest; when, in truth, it was very little material, whether one Party or the other was in the right.

AS to *soothing the Pride and Vanity of the Ladies*, I can forgive your mistaken Notions of the Fair Sex, because you seem to insinuate, that you are very little acquainted with them; altho' Charity should rather oblige us, to judge favourably of what we do not know. But, altho' there is Pride and Vanity among Women, as well as

Men,

Men, there are others who have better Understanding than to be puff'd up with what they know; they have not any way contributed to; and no more over-rate their Beauty, for their Champion's being proclaim'd Victor, than they think their Beauty diminish'd by his overthrow. And if your Scruples could have allow'd you to have been a Spectator of yesterday's Exercises, you would have had a Demonstration of the Truth of what I now advance, in a beautiful young Lady, who was so far from being angry with her Champion, for being vanquish'd, that she came to raise him from the Ground, with wonderful Condescension.'

BUT, say you, this wicked Custom of Tilting occasions mortal Quarrels, and often terminates in Blood and Murder. I confess this would be a strong Objection against the use of them, if it were generally true; but, if you had given your self the trouble to enquire into the Practice of this Court, with regard to this, you would have found, that there is a most effectual Remedy applied to prevent that Inconvenience. For, when we appear before the Judges, e'er we put on our Armour, we are oblig'd to swear, *That we shall never resent the Issue of any Combat, which we are that day to engage in, let it happen to be for or against us.* And this being recorded, we sign it with our Names, and it is very penal to infringe that Oath. Thus, Sir, I think I have answer'd all that I find material in your Objections against Tilting; and, unless I find more unanswerable Arguments against the Exercise of it, I hope you will excuse me, if I do not give it up; altho' I thank you for your good Inclinations towards me, and commend your Zeal for Religion.'

OUR

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OUR Monitor having heard this Reply, when he expected that his first Discourse should have been taken as current; either not being able, or not willing to answer what *Aristogenes* had offer'd, took his leave with as little Ceremony as he had enter'd, and left *Aristogenes* and *Achates* to their Repose, after the Fatigue of the preceding Day.

The End of the Second Book.



CELE

OUR



C E L E N I A :

O R,

*The History of HYEMPSAL King
of Numidia.*

B O O K III.



THE Princess *Celenia* was no sooner retir'd from the Company, but, being undress'd, she went to her Bed-Chamber, where, sitting down to recollect her scatter'd Thoughts, she found herself quite alter'd from what she us'd to be: For, from a chearful pleasant Temper, she was become thoughtful and anxious. And, tho' as yet she did not know it, *Cupid* had made her the Butt of his golden Arrow, which had struck so deep, that she had little or no Relish of the Entertainment and Diversions of the night, and long'd to be alone, to try by her reason, to recover herself to her former freedom.

THE

THE goodly Person of *Aristogenes*, his graceful Behaviour, and engaging Words, his artful Contrivance to discover his secret Affection; his ready defeating the rash Design of *Argolefus*, and his mild Rebuke to him after it, and his interceeding with the Judges to pass from the Rigour of the Law against him; his genctous interposing in behalf of *Belisarius*, and his matchless Courage and Skill, shew'd against so many redoubted Knights, in the defence of her Beauty, and his modest ascribing all the Glory he had acquir'd, only to the influence of her Eyes; these, and a thousand other Attractions, which she found out in his Person, made such Impression upon her, that, whilst she was bestowing the Reward of the Victory upon him, she herself remain'd his Vassal. But, as she was not aware of the Condition he had left her in, she flatter'd herself, that the Inclination she had for him, above the other Champions, was only an Instance of Gratitude; because he had, altho' in a private manner, declar'd himself her Champion. However, when she return'd to the Palace, she found the Image of *Aristogenes* before her, even when he was not present; and when, in the course of that Night's Entertainment, the Privilege of his Laurel gave him the opportunity of dancing, and afterwards of mixing in conversation, with her, and the Ladies about her, she discovered new Charms in him, which were sufficient to finish that Conquest in the Palace, which was begun in the Field.

IN this State was the Princess *Celenia*, when she retir'd to her own Apartment, where telling her Ladies, that she was fatigu'd with the Toil of the past Day and Night, they undress'd her; and she, bidding them good-night, shut the Door of her Bed-chamber, as if she design'd to shut out the Thoughts of *Aristogenes*. But she found her self

mistaken; for, now that she was alone, her Imagination represented him to her in all the Shapes she had seen him in; but still so pleasing, that she could think of nothing else.

AS soon as she took notice of the Boldness of this new Guest, who intruded himself into her Company, whether she would or not, even in her Bed-chamber, she endeavoured to muster up her Indignation to come to her assistance, and reproaching her self with Meanness of Spirit, in giving way to an Inclination so weakly founded, and supported by so little Reason:

‘ A H! poor *Celenia*, said she, what a strange Metamorphosis is this that thou hast undergone? Is this the same *Celenia*, who us’d to entertain her self with heavenly Meditations before she went to sleep, and now can only imploy her Thoughts upon amorous Dotages? Alas! how fallen! Recollect thy self, unhappy Maid! Wilt thou, at first sight, give up thy Heart to a Stranger whom thou dost not know, because he has the Appearance of a fine Gentleman? Are there not many, who, from low Birth, by the Advantages of Nature and Education, have render’d themselves very considerable in Courts, and in the Eyes of Ladies? But, if *Aristogenes* be one of these, is it fit for the Heir of *Sicionia*, to think of him? Would *Adrastes* ever forgive such a poor Spirit? Or, couldst thou ever pardon it in thy self? But, if he were of low Degree, could he have had the Assurance to make such an ingenious Declaration of Love, to a Person so far above him? Or, what Hope could he have of succeeding in such a desperate Attempt? Foolish Girl! Dost thou not know that Love is blind? And that if *Aristogenes* had, by some way to thee unknown, had an Opportunity of seeing thee somewhere, and

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' by a Fortune equal to thine, given up his Heart
 ' to that little Beauty, which those who flatter thee
 ' ascribe to thee; has he not Courage enough to
 ' avow it to thy self, altho' he ingeniously con-
 ' ceals it from the Eyes of others, hoping perhaps,
 ' like *Planodemus*, to inveigle thy Affections, and,
 ' by that, to prevail upon thy Father's Indulgence.
 ' But surely *Aristogenes* is not of a piece with *Pla-*
 ' *nodemus*; he would not abuse my Innocence. No,
 ' there is something about that lovely Thief, that
 ' shews him to have been born from Parents much
 ' superior to *Planodemus*, and I should not do him
 ' the wrong to compare them together. Foolish
 ' *Celenia*, how thy fond Heart betrays thee, and
 ' fishes for Excuses to cover its own Folly! Well,
 ' added she, if my Heart has deceiv'd me, I will
 ' punish it till it shall burst, for its Treachery. And
 ' altho' I cannot tell, if I can cease to love *Ari-*
 ' *stogenes*, yet I hope I shall have so much Com-
 ' mand over my Passions, as to conceal from all
 ' the World, and most of all from himself, the
 ' Inclination I have for him, unless he can make it
 ' appear, that his Birth and Quality are such as may
 ' authorize his Pretensions.'

THIS was *Celenia's* fix'd Resolution; and ha-
 ving, upon her knees, begg'd Direction in this, and
 all other Occurrences of Life, and recommended
 her self, as was her constant Practice, to the divine
 Protection, she went to bed; but her Thoughts
 kept her so long awake, that it was very late in the
 Afternoon, before she got up.

AS soon as she rung her Bell, a young Lady,
 nam'd *Cariolia*, went to her Chamber, before whom
 she got out of bed, and being dress'd in her Mor-
 ning-dress, she began to talk with this Lady, who
 was her Favourite of all the Ladies about her; the
 Conversation was about the Adventures of the pre-
 ceding

ceding Day ; and *Cariclia* having mention'd the Victor in the Field, extol'd him, as she thought he deserv'd : to which *Celenia* said very little, but express'd no Dislike to the Discourse of *Cariclia* ; which the witty Lady observing, and having a great Curiosity to see the Picture of his Mistress, as she was allow'd great Freedom with the Princess, which she had too good Sense to abuse, she thus proceeded in her Discourse.

' *ARISTOGENES* maintain'd the Honour
' of his Mistress with so good a Grace, and with
' such Skill and Courage, that the greatest Beauty
' has no Reason to be asham'd of such a Champion.
' But, if my Curiosity is not impertinent, I should
' greatly desire to see the Picture of his Mistress,
' who must be a Lady of great Merit, to captivate
' the Heart of so fine a Gentleman.' *Cariclia* had
scarce spoken these Words, when she observ'd *Celenia*'s Face overspread with a Blush, which she could not avoid ; and therefore, making her a profound Reverence, ' Madam, said she, pardon my
' indiscreet Freedom, which has betray'd me into
' an impertinent prying into a Secret you think fit
' to conceal : Altho', in my apprehension, *Aristogenes*
' wants no Quality, but a Royal Birth, to
' make him a fit Champion for the Princess *Celenia*.
' The Princess, seeing *Cariclia* so great a
Friend to *Aristogenes*, casting her Arm about her Neck, ' My dear *Cariclia*, said she, since you are
' so indulgent to *Aristogenes*'s Ambition, I hope
' your Friendship to me will oblige you to be as
' favourable to my Weakness, and therefore I will
' freely reveal to you what I shall carefully conceal
' from all the World beside.' With that, going
to her Cabinet, she took out the Picture, and lifting
up the Vail, ' Did you ever see a more ingenious
' Contrivance, said she, to discover one's Love,

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‘ than this? Or, was ever poor Princess more art-
 ‘ fully deceiv’d? Indeed, replied *Cariclia*, I cannot
 ‘ but applaud his Wit; and, as it shews the Great-
 ‘ ness of his Affection, it does, at the same time,
 ‘ convince me of the Strength of his Understan-
 ‘ ding.’

THESE two Ladies had a long Conversation upon this Adventure; and *Celenia*, having told *Cariclia*, what she had determin’d before she went to bed, she approv’d of her Resolution. But, having again lifted the Vail, which cover’d the Looking-glass, she took notice of two Diamonds of inestimable Value, at the Top of the Frame, which *Celenia* had not seen; and, desiring the Princess to consider them, ‘ Madam, added she, the Person
 ‘ who could bestow Jewels of such Value, to adorn
 ‘ his Mistress’s Picture, must be of no ordinary
 ‘ Rank; and such Diamonds are only to be pur-
 ‘ chas’d or possess’d by great Princes.’

SCARCE had the Princess consider’d the Jewels, and put the Case up again in her Cabinet, when one of her Maids came hastily into the Room, telling them, that there was an Account brought to Court, that the Gentleman who had so valiantly carried the Laurel yesterday in the Field, was dead. *Cariclia* hearing this unexpected News, and judging, by what had past between the Princess and her, how she would be affected with it, making a Sign to the Lady to retire, she found she had judged right; for scarce was the other out of the Room, but *Celenia*, changing colour, swooned in her Chair. *Cariclia*, altho’ surpriz’d at this Accident, yet being very discreet, instead of calling for help, after she had placed the Princess’s Head and Body in such a Posture in the Chair, as to prevent her falling, went and lock’d the Door, and then throwing Water in her Face, and putting Spirits to

her Nose, in a little time she came to her self; and, being perfectly recovered, she burst out into a Flood of Tears, from which she could not refrain; in which *Cariclia* having accompanied her for some time, began to comfort her, by telling her, That perhaps the Report might not be true, and begg'd of her to take courage, till she should send to enquire about him; she told her, she would go her self, but that she could not leave her in the Condition she was in.

HAVING thus quieted her in some measure, *Cariclia* call'd one of the Gentlemen who attended the Princess, and bid him find out the Gentleman's Lodgings, who had been Victor yesterday, in the Tilting, and to carry the Princess's Compliments to him, if he were alive, and to enquire after his Health. As this was a Compliment which seem'd to be due to him for the Honour he had express'd to her Birth-day, no-body thought it strange, that *Celenia*, who was all Sweetness and Complaisance, should concern her self so far, as to enquire about him.

IN a short time the Gentleman return'd, and *Cariclia* going out to him, ask'd immediately whether *Aristogenes* was alive? Yes, Madam, said he, he is alive. Keep the rest then, said she to him, till the Princess calls for you. And so *Cariclia* returning to *Celenia* with Joy in her Countenance, Courage, Madam, said she, *Aristogenes* is not dead. The Princess, at this assurance, having recovered her Spirits, order'd *Cariclia* to call the Gentleman, who being come in, gave this Account of his Message. ' Having gone, by the Lady *Cariclia*'s orders, ' to *Aristogenes*'s Lodgings, as soon as I mention'd ' your Royal Highness's Name to a Servant who ' attended, *Achates*, (who is, as I am inform'd, rather a Companion than an Attendant upon him)

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‘ came to me, and having brought me, with great
 ‘ Civility, into a Drawing-Room, I delivered the
 ‘ Message from your *Royal Highness*, as I receiv’d
 ‘ it from the Lady *Cariclia*. *Achates* told me, that
 ‘ *Aristogenes* had indeed been ill, and had had a faint-
 ‘ ing Fit, which he believ’d had occasion’d the Ru-
 ‘ mour of his Death; but that, by the Blessing of
 ‘ God, and the Care of a Physician who had pre-
 ‘ scrib’d to him, he was much better. But, said *A-*
 ‘ *chates*, I will not presume to return an Answer to
 ‘ the Princess *Celenia*’s Compliment, without his
 ‘ Order; and therefore I hope you will excuse the
 ‘ Incivility of my leaving you, to acquaint him of
 ‘ the Honour the Princess has done him. And so
 ‘ having left me for a very short time, he return’d;
 ‘ telling me, that altho’ *Aristogenes* had receiv’d no
 ‘ Visits since his Illness, yet he would pay that Re-
 ‘ gard to the Princess, that he desired me to go to his
 ‘ Bed-chamber. As soon as I enter’d, he saluted
 ‘ me, by raising his Head in his bed; and, after I
 ‘ had deliver’d the same Message I had sent by *Acha-*
 ‘ *tes*, the sick Gentleman said, I am ashamed that
 ‘ I should receive the Honour of so gracious a Mes-
 ‘ sage from the incomparable Princess, in so inde-
 ‘ cent a Posture; but I hope I shall be able, in a
 ‘ short time, in a Posture more agreeable to my
 ‘ Duty and Inclination, to return her thanks for en-
 ‘ quiring after my Health; which, altho’ it is en-
 ‘ tirely owing to her Goodness, and not to any Merit
 ‘ of mine, cannot but contribute to my Cure, since
 ‘ every thing ought to concur with her desire. Ha-
 ‘ ving heard that he had been much indispos’d, I
 ‘ would not give him occasion to say more; and
 ‘ therefore took my leave of him.’

○ AS soon as the Gentleman was retir’d, *Celenia*,
 turning her Eyes towards Heaven, thank’d God for
 the good News, and begg’d pardon for her Rash-
 ness,

ness, and the impetuous Passion she had been surpriz'd with. But, entring into Conversation with *Cariclia*, she express'd her Fear that he might relapse, or not be well enough attended: which, altho' that witty Lady could not forbear smiling at, and bantering her as far as she thought proper upon so delicate a Point, yet she afterwards told her, that she had thought of a way to get him lodg'd in the Court, which was, by using her Interest with *Dorilus*, the chief Favourite of *Adrastes*, to bring it about, he having always profess'd great Friendship for her, and blam'd her, with great Civility, for not putting it in his power to serve her.

CELENIA having approv'd of this Project, *Cariclia* went to pay a visit to the great Man; and, bringing in the Discourse concerning the Observation of the Princess's Birth-day, she so artfully insinuated the Honour of the King and Princess being concern'd, in taking care of *Aristogenes*, that *Dorilus* thanking her for putting him in mind of it, which the Multitude of Affairs had made him neglect, immediately sent a Gentleman in the King's Name and his own, to enquire how *Aristogenes* did. And, having spoken of it to the King that night, there was an Apartment in the Palace order'd, the next day, for *Aristogenes*, to which he was invited in the King's Name, and the King's Chief Physicians order'd to attend him.

A L L the Physicians of *Sicionia* could not have prescrib'd a Cordial for him, that could have reliev'd with the sick Man so well as that of being brought so near the Princess, by which he hoped he might have an opportunity to see her, and discover his Love to her after another manner than by Hieroglyphicks.

AS soon as he was settled in his new Lodgings, *Cariclia* went, in the Princess's Name, to pay him

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a visit; and he being then able to entertain discourse, they talk'd of such things as Strangers to one another may be suppos'd to speak of at the first Visit; only *Aristogenes*, every now and then, brought her upon the Subject of *Celenia*, which she as artfully avoided, or soon turn'd off; being resolv'd to be better acquainted with him, before she enter'd into a close Conversation with him upon that Subject. But when he was so well recovered, as that the Physicians allowed him to go abroad in two days, *Cariclia* was resolv'd to sound him a little, that she might the better know how to put *Celenia* upon her Guard. She had been several times with him before, and made her self, as it were, familiar with him; and he had been inform'd by *Achates*, (who had made it his Business to find it out) that *Cariclia* was the greatest Favourite the Princess had. She therefore went to see him upon the last day of his Confinement; and *Aristogenes* having ask'd, in a particular manner, about the Princess's Health, and whether he might not presume to ask leave to throw himself at her feet, to give her thanks for the Honour she had done him since his Illness began, *Cariclia* made him the following Answer.

' YOU may wonder, most noble *Aristogenes*,
' that a Person of your Worth, and one who signalized your self so lately to do honour to the Princess *Celenia*'s Birth-day, has not been favour'd with a
' Visit from her, as she has been accusom'd to do to
' Persons whom I look upon to be of inferior Rank
' and Merit; and I have likewise been surprized at
' it my self, and have been thereby induc'd to believe,
' that you have, in some way or other, incur'd her Displeasure. And therefore, as I have
' taken a liking to that Worth, which I think I have
' found in you (by the several Visits I have made to
' you) I hope you will not impute it to a womanish
' Curio-

Curiosity, or a Desire to pry into your secret Concerns, if I desire you to tell me, whether you ever disoblig'd the Princess in any Action of yours? And, I assure you, with the utmost Sincerity, that I ask this Question purely to serve you, and to contribute, with all the Interest which the Lady *Celestina's* Goodness allows me to have with her, either to vindicate you if you are innocent, or to appease her Anger, if you have offended her, and are sorry for your Fault.

MADAM, replied *Aristogenes*, I have been so very much oblig'd to your Courtesy, during my Sickness, in the frequent Visits you have done me the honour to make me, and have been so comforted with your agreeable Conversation, that I should ill deserve the good opinion you are pleas'd to express of me, if I were capable of being ungrateful for your Favours; and, to return your Compliment, I can, with truth, assure you, that I have conceiv'd such an Esteem of your Prudence, and excellent Understanding, that I would make no scruple to commit any Secret to your Trust; nor could I chuse a fitter Person to unbosom my self to than you, who so generously promise me your Assistance, which I accept of with the utmost Joy, and shall beg of you to afford it me, only as far as Honour allows: But, Madam, I am so far from being conscious of any such Guilt as might bring me under the Curse of the Princess's Displeasure, that if I knew that I had offended her in a Thought, I would punish my self for it with a more severe Sentence than perhaps her Goodness would suffer her to inflict upon me. But as the Princess had never any occasion to take notice of me, before she saw me in the Field upon the day of the Tournaments, I could not displease her before that time; and then, I endeavour'd to behave my self with that Respect and Deference to

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her,

her, that I cannot think she could take offence at me. 'It must have been that very day, replied *Cariclia*, that you have committed a Fault.' It is then a Sin of Ignorance, said *Aristogenes*, for I had nothing more at heart than to please the Princess *Celenia* by all my Behaviour that Day. 'You are not so sincere as you pretend to be, replied *Cariclia*, and I could bring you a *Looking-Glass* that should make you see yourself in truer Colours than you at present represent Matters.'

AT these Words *Aristogenes* blush'd; and finding that she knew the whole Secret of his Intrigue, Ah! Madam, cried he, I see you are indeed, as you well deserve, a Favourite with the incomparable *Celenia*; and therefore, I shall no longer conceal my most secret Thoughts from you, which I only did before, rather out of respect to her, than out of diffidence of you. 'It is true, said *Cariclia*, that the Princess did me the honour to shew me the ingenious Picture you presented to her; but *Aristogenes*, can you think that the Heiress of *Sicionia* could take a Declaration of that kind well from an unknown *Aristogenes*? If any Eyes but those of the Eagle will dare to gaze at the Sun, they may suffer for their Presumption.'

MADAM, replied *Aristogenes*, I shall no longer conceal the ardent Affection I bear the Princess, since, by the Contrivance of the Glass, which I find you are acquainted with, I declar'd it to herself; but, if I have incur'd the displeasure of the Lady *Celenia* by that Declaration, I am very unhappy; for I must die, rather than cease to displease her, if the Continuation of my Love occasions her Anger. But, if a Love, accompanied with the highest Respect and Reverence, can plead any Excuse, I can justly say, there never was a purer Flame than what burns in my heart, for the matchless *Celenia*. No

do I claim a Return of my Love upon the account of any Merit; for I acknowledge there is a vast Disproportion between the Lady *Celenia* and *Aristogenes*, as to personal Merit: but, if any other Person will pretend to dispute a Right to serve the Princess of *Sicionia*, by any other Prerogative which he thinks he has above me, he shall find that *Aristogenes* is more than *Aristogenes*. Nor is it the Crown or Dignity to which *Celenia* was born, that has brib'd my Heart: Such Love (if I disgrace not Love, by calling such an impure interested Passion by that Name) is only fit for base Spirits, or for such who, wanting Lustre of their own, would raise themselves to a conspicuous Height, by the Jewels they would borrow from their Mistress's Store; I want no such borrow'd Ornaments, nor will *Celenia* lose any of her Dignity by bestowing her Affection upon *Aristogenes*, if his personal Merits were not so infinitely beneath the Perfections of the incomparable *Celenia*. And now, Madam, since a Force unknown to me, has made me, contrary to my former Resolution, tell you things which I thought to have conceal'd from every one but the incomparable *Celenia*, let me beg the Continuance of that Friendship which you are pleas'd so generously to offer me, and be so charitable as to become my Advocate with the Princess, and endeavour to appease her Anger for the obscure Declaration of my Love, by letting her know, that altho' I die with Impatience to discover the violence of my Flame, yet Respect to her has kept my Tongue from uttering, what, in my heart, I wish'd she might understand.

NOBLE ARISTOGENES, said *Cariclia*; I find myself engag'd in your Interest, by an Inclination which I cannot account for; and therefore you may depend upon all the service I am capable of

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‘ doing you, conſiſtent with the Honour of *Celenia*,
 ‘ and the Duty I owe her : And, as the beſt ſervice
 ‘ I can do ſuch a one as you are, is to give you an
 ‘ Opportunity of making your own Excuse to her,
 ‘ for any Fault you have committed, I promiſe you
 ‘ to labour that Point with ſo much diligence, that
 ‘ you may be receiv’d, after you have paid your Re-
 ‘ ſpects to the King, of which I ſhall adviſe you by
 ‘ a Note to-morrow morning.’ Having ſpoken thus,
 ſhe took her leave of *Ariſtogenes*, who, unperceiv’d
 by her, had tied a rich Jewel into the Corner of
 her Handkerchief, whiſt ſhe was earneſt in talking
 to him.

THE next day, having concerted Meaſures
 with *Dorilaus*, who had been twice to viſit him,
Ariſtogenes being richly dreſt, went to the King’s
 Levee; and being introduc’d to his Maſteſty by that
 Favourite, was receiv’d with great civility, the King
 expreſſing his Concern for his late Indispoſition, and
 his Joy for his Recovery. ‘ Sir, replied *Ariſtogenes*,
 ‘ that ſlight Indispoſition has been the occaſion, thro’
 ‘ your Maſteſty’s Goodneſs, of ſo great Honours to
 ‘ me, that I ought to value it as the greateſt Bleſſing
 ‘ of my Life; and I ſhould be unworthy of the Ho-
 ‘ nour you have done me, if I did not dedicate my
 ‘ ſelf entirely to your Maſteſty’s Service, which I do
 ‘ with the greateſt Zeal, and ſhall be ready to ha-
 ‘ zard my Life for your Maſteſty’s Service, when any
 ‘ occaſion ſhall offer.’ The King had heard from *Do-
 rilaus*, that he was a Nobleman of Diſtinction in
Numidia, who, being of a broken Fortune, had
 left his Eſtate in the hands of his Friends, till it
 ſhould recover itſelf by their good Management :
 And there was, at that time, ſo little Intercourſe
 between the two Kingdoms, that they knew little
 of their Affairs; and *Ariſtogenes* did not think it

pro-

proper to say any thing of the late Revolution; and much less of the King's being abroad.

HAVING staid in the King's Apartment as long as his Majesty appear'd in Company, he return'd to his own, after having return'd Thanks to *Dorilaus* for the Honour he had done him. Having found the Note, which *Cariclia* had promis'd to send him, he read it with great Joy, finding that she appointed him to come to her Apartment against five o'clock, in order to be introduced by her to the Princess *Celenia*.

WHEN that Hour came, *Aristogenes* went to the Lady *Cariclia*'s, whom he found ready to receive him; and, after the common Compliments, as she knew that it would be the greatest Pleasure she could do to him, and would not be displeasing to *Celenia*, to hasten his Introduction, after having advis'd her of his being in her Apartment, she led him to the Drawing-Room, where he found the Princess all alone. As soon as he came in, *Celenia* rose from her Seat; but all the Constancy she had endeavour'd to put on, could not preserve her Cheeks from blushing at the sight of *Aristogenes*; whilst he, no less out of countenance than the Princess, approach'd her as a Felon would his Judge; and was, some time, at a loss how to accost her. But, taking Courage from what he had heard from *Cariclia*, and knowing that that discreet Lady would not have contracted such a Friendship with him, if she had found *Celenia* incens'd at him, past Hopes of a Reconciliation; and now, seeing no Sign of Anger in the Confusion the Princess was in, he advanc'd towards her, and kneeling, kiss'd the Border of her Garment: and, continuing in the same humble Posture, notwithstanding the Princess's Command to him to rise, he address'd himself to her in these Words.

‘MOST

' MOST DIVINE LADY, If a Criminal
 ' may be allow'd to plead his Cause before you, I beg
 ' your Goodness will please to hear what I have to
 ' offer in my own Vindication, before your Lips
 ' pronounce a Sentence against me, which cannot
 ' but be fatal to me, if your Goodness does not
 ' stop the Progress of your Anger. I do not come,
 ' Madam, to plead Not Guilty; nor shall I use any
 ' Artifice to persuade you, that I had no Intention
 ' to let the incomparable *Celenia* know, that *Aris-*
 ' *togenes* dies for her, when I presented that fatal
 ' Glass before her lovely Eyes, which I have been
 ' since inform'd, mov'd your Anger against me. I
 ' own that I contriv'd that Device, as the least in-
 ' jurious to your Perfections; for, whilst the divine
 ' *Celenia* casts her Eyes upon it, she can see nothing
 ' which can displease herself, whilst what she there
 ' beholds, ravishes the Hearts of all others: So
 ' that the Glass itself could not offend you. But I
 ' freely acknowledge, that the hand, which pre-
 ' sented your own heavenly Beauty to your Eyes,
 ' was not proportionable to the Perfections that
 ' sight brought to your View; for where, among
 ' Men, can be found any thing equal to the match-
 ' less *Celenia*; but for that Presumption, it is owing
 ' only to the Imperfections and want of Merit in
 ' the Person, and not in the Quality of *Aristogenes*;
 ' and therefore, behold me at your royal Feet, to
 ' submit to that Punishment you shall think fit to
 ' condemn me to, for an Error to which I was
 ' forced by the purest and most violent Affection
 ' for the most accomplish'd Person in the World.
 ' *ARISTOGENES*, replied *Celenia*, I thought
 ' when *Cariclia* obtain'd leave from me to bring
 ' you hither, you design'd to have appear'd the Dis-
 ' pleasure your Fault had caus'd in me, by repent-
 ' ing your Crime, and ceasing to offend me any
 more;

more; whereas, I find, you not only avow the first Error, in discovering your Folly to me in the Field, but now come to insult me, in my own Apartment, by repeating the same Crime for which you were told I was angry with you. Do you think a Person of my Condition can, without Indignation, hear a Declaration of Love from a Stranger? And that it would be consistent with that Respect you owe me; to entertain me after this manner, the first time you were admitted to an Audience, even if your Birth were equal to mine?

MADAM, said *Aristogenes*, if the Declaration of my Love is a mortal Offence, you may, by your power over me, impose Silence upon my Tongue; but if you would oblige my Heart to divest itself of that ardent Love which it has conceiv'd for the divine *Celenia*, you must first divest yourself of the Perfections which were the Causes of my Love. But you know, Madam, the difficulty of Access to your Person, and the little frequency of Opportunities of this nature, which, indeed, is all the Excuse I can plead for the so precipitate discovery of my Passion. I know that Years of service are all too little to deserve so transcendent a Reward as the Affection of the Princess *Celenia*. But, if the Person of *Aristogenes* is not hated by her, there is nothing in his Fortune that can displease *Adrastes*; and it is the Disproportion of my Merit alone, to that of the divine *Celenia*, which gives me any Fear; and not that of my Birth or Fortune, in respect of the Princess of *Sicionia*: for here you have prostrate at your Feet, *Hjempfal* King of *Numidia*, who, for your sake alone, became *Aristogenes*, and whom you only can kill or save alive. He brings you himself, with his Crown, to be dispos'd of

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‘ as you think fit, and a Heart that can only live
 ‘ for, and by *Celenia*. Pity, charming Princess!
 ‘ pity a despairing Monarch, who despises Crowns
 ‘ and Scepters without *Celenia*; and let it not be
 ‘ said that so sweet a Lady sullied her Virgin Pu-
 ‘ rity, with the cruel Murder of a King, who put
 ‘ his Life in her power, and who was guilty of no
 ‘ other Fault but that of adoring the divine *Ce-
 ‘ lenia*’

THE Princess, who was inwardly pleas’d to
 hear that *Aristogenes* was of Birth and Fortune an-
 swerable to her own, thank’d God in her Heart,
 that she had chanced to fix her Affections upon one
 so suitable, in every respect, to her Dignity; and
 being ignorant of the Arts of Dissimulation, she
 made him the following Speech.

‘ THE Opinion I have of the Honour of *Aris-
 ‘ togenes*, will not suffer me to doubt his Veracity;
 ‘ and therefore, Sir, as I must from henceforth
 ‘ consider you as *Hyempsal*, the Posture you are in,
 ‘ contrary to my repeated desire, is very improper
 ‘ for a Monarch, and I must insist upon your chang-
 ‘ ing it, for one more agreeable to royal Dignity,
 ‘ before I can say any more.’

ARISTOGENES press’d that he might con-
 tinue in that humble Posture till she had acquitted
 him of the Crime he stood accus’d of; but the Prin-
 cess being positive, he was forced to obey her, and
 taking a Chair, hard by hers, at her desire, she con-
 tinued her Speech thus.

‘ AS I am a mortal Enemy to Hypocrisy, I
 ‘ am a Stranger to those Arts of Dissimulation
 ‘ which they say our Sex make use of on occasions
 ‘ of this nature; and therefore I shall not affect an
 ‘ Anger which I have not in my Breast: But as Per-
 ‘ sons of my Rank are not Mistresses of them-
 ‘ selves, I cannot give you any farther Encourage-
 ‘ ment

ment in your Love, (which I will suppose real, because I believe you are above any design of deceiving me :) All then that I can, or ought to say, (and perhaps, in the opinion of some, it may be too much in so short a time) is, that when you have satisfied *Adrastes* and his Council, that you are what you now declare yourself to be; and that I have his command to receive your Addresses, I shall obey it without Opposition.

That Declaration, Madam, replied *Aristogenes*, might be sufficient to satisfy a stegmatic Ambassador, who were come to negotiate a Marriage for you with his Master, but is far short of satisfying a Love like mine. If you have any doubt of the Truth of what I say, as to my Quality and Condition, the Lord *Calomander*, (whom you must have some remembrance of, and whose Character you cannot be a Stranger to,) can easily satisfy you, since it was in his presence that I gave my Commission to my Deputy in *Numidia* during my Absence. Let me then again prostrate myself before you, Madam, (and with that he threw himself again at her Feet) to beg you will have Compassion upon me, and allow me some small Share of your Affection, without which Royalty is useless, and Life a Burden to me.

CELENIA, overcome before with the good Qualities of *Aristogenes*, could not resist his Eloquence, but, begging of him to rise, told him, that altho' she thought she had said enough to satisfy him before, yet since Conquerors were not satisfied till the Vanquish'd own'd their power, she not only allow'd *Aristogenes* to love *Celenia*, but she gave him leave to believe, that she would receive her Father's Command, to admit of his Addresses with as much Joy, as she should have Grief to be solicited to receive any other, in the quality of a
 Lover,

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Lover. As she spoke these Words, a fresh Blush overspread her Cheeks; and *Aristogenes*, in a Rapture of Joy, taking her fair Hand, which she had put forth to raise him up, imprinted a thousand Kisses upon it, before she could draw it back; and could only express his extasy of pleasure by broken Accents. But the Princess having withdrawn her hand, and oblig'd him to rise from his Knees, to prevent any farther Excesses of that kind, call'd *Cariclia*, and telling *Aristogenes* that she kept nothing secret from her, desir'd leave to discover to her his Name and Quality; to which he answer'd with an obliging Civility to *Cariclia*, that he had so good an opinion of her Discretion, that he wanted but little of discovering himself to her before, and he hoped she would always be as much a Friend to the King of *Numidia*, as she had been to *Aristogenes*.

AT these Words *Cariclia* seem'd transported; but recollecting herself, she made him a profound Reverence, and told him, that whatever Friendship she had promis'd to *Aristogenes*, was justly due to his Merit; and since she believ'd the King of *Numidia* would not degenerate, she should still be the same, but only with more Respect than usual. No, said *Aristogenes*, *Hyempsal* desires no more Respect from you, than *Aristogenes*, and you cannot please him better than by treating him with that Familiarity which has been so advantageous to him; besides that, any change in your Behaviour, might discover what it is fit for some time to conceal.

AFTER this *Celenia* making *Cariclia* sit down, for she treated her (as *Aristogenes* did *Achates*) more like a Sister than a Servant; *Aristogenes*, at the Princess's Desire, gave them a short Abridgment of his Life, and of the Revolution which had lately happen'd; of his being drawn to *Sicionia* by the Name of *Celenia*'s Beauty, their changing their Names

in

in order to live more retir'd. Then he related his Contrivance to see her, with his having stolen her Handkerchief. At this part of his discourse, *Celenia* interrupting him, said, she had that Theft to charge him with amongst other Crimes. Madam, replied he, I submit to your Sentence for the Punishment, but shall never be persuaded to repent of the Fact, which was the occasion of so much Advantage to me. With that he gave an account of their Conversation with *Theophilus*, and their Conversion to Christianity, with all the other Passages which had occur'd to the day of the Tilting.

THIS Narration having taken up a considerable Time, *Celenia* thought it time that *Aristogenes* should depart, which he did, after he had again kiss'd her hand, and so return'd to his Lodgings, where he gave *Achates* an account of his Success, in Terms which sufficiently express'd the violence of his Love.

THE next day *Cariclia* paid them a Visit, and after *Aristogenes* had thank'd her, in Terms full of Affection for her kind Assistance: Madam, added he, I must beg to be farther beholden to you for your counsel in the Progress of my Love, which is thus happily begun by your generous interposing between the Princess and me. For, being embark'd in a Sea where I am a Stranger, I shall trust myself to your Wisdom, to be my Pilot among those Rocks and Shelves which are unknown to me. And if, by your Prudence, I can safely arrive at the Haven, thro' all the Storms and other Difficulties which may occur in this Voyage, upon which depends all my Happiness, I shall never forget the Obligations I owe to your Goodness. Sir, answer'd *Cariclia*, I desire you will forbear any hyperbolical Acknowledgments of the poor Services I have been able

to

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‘ to do for you, in which I have rather shew’d you
 ‘ my Inclination, than been of any Use answerable
 ‘ to your Merit. But, you may rest assur’d, that
 ‘ as I have begun to favour your honourable Design
 ‘ upon the Lady *Celenia*, I shall still continue to
 ‘ promote your Interest to the utmost of my power;
 ‘ nor shall I think I can serve her better than by
 ‘ giving all the Assistance I can to a happy Issue
 ‘ of the Correspondence begun between her and
 ‘ you.’

I MUST then, said *Aristogenes*, beg to know
 by what Means I can best discover myself to *Adra-
 drastes*, and bring him to approve of my Affection
 to his Daughter. ‘ *Aristogenes*, said *Cariclia*, I must
 ‘ tell you, that the fittest way to play your Game
 ‘ for a while, is, to conceal your Purpose within
 ‘ your own Breast: For, the State of this Court at
 ‘ present is such, that the discovery of it would ra-
 ‘ ther crush than advance your design. For, *Do-
 rilaus* (once the open Enemy of *Adrastes*) has,
 ‘ by his cunning, so ingratiated himself with the
 ‘ King, that he, rather than *Adrastes*, sways the
 ‘ Scepter in *Sicionia*. All the Commands, Edicts,
 ‘ Commissions, in a word, all Affairs which pass
 ‘ under the King’s Name, are so many Dictates of
 ‘ *Dorilaus*, and he disposes of both the King and
 ‘ Kingdom by an absolute Sway, altho’ he has the Art
 ‘ to make the King believe, that he is the most
 ‘ faithful Servant in the World, and only takes so
 ‘ much pains that he may ease his Majesty of the
 ‘ Toil of some troublesome Affairs not worth his
 ‘ looking into. Having thus monopoliz’d the King’s
 ‘ Ear, the Princess *Celenia* is not without shrewd
 ‘ Apprehensions, that he is forming designs of hav-
 ‘ ing the disposing of her in his power; at least, as
 ‘ things are at present, the King will never consent
 ‘ to match his Daughter without *Dorilaus*’ Appro-
 bation,

‘ bation, which he will never be brought to give,
‘ but with a view to strengthen the Interest of his
‘ Party, who were the King’s open Enemies in the
‘ time of the late Rebellion, and are suspected still
‘ to be no Friends to the Royal Family behind the
‘ Curtain: so that, should *Dorilaus* get the least
‘ hint of your design, (as he is but too sagacious in
‘ fishing out Secrets) he would soon find a way to
‘ overthrow it, and perhaps to ruin yourself before
‘ you could have time to prevent it.’

HOW, said *Aristogenes*, shall *Dorilaus* be a Bar
to our Happiness? No, I am resolv’d to remove
that Block out of the way. I will find some ground
of a Quarrel with him, and challenge him to fight,
and so I hope I shall be able to rid the King and
Kingdom of such a Nuisance. ‘ God forbid, re-
‘ plied *Cariclia*, that you should come to the Frui-
‘ tion of *Celenia* with your hands dyed in Blood.
‘ Remember Sir, you are now a Christian, and the
‘ Christian Religion forbids Murder. Besides, what
‘ would the malicious World say, if you should
‘ challenge and kill the Man, to whom, in the
‘ common opinion, you are indebted for the Civi-
‘ lities you have receiv’d at this Court? But you
‘ make a very uncertain Calculation of your Gains
‘ before the Game be plaid. For altho’, by the
‘ Proofs you have given us of your Valour, it might
‘ reasonably be suppos’d that you should gain an easy
‘ Victory over *Dorilaus*, yet *the Battle is not* always
‘ *to the strong*, but a secret hand of Providence
‘ often determines Events contrary to human Ex-
‘ pectations and Appearances. But that which ren-
‘ ders your Purpose fruitless is, that it would not
‘ be in your power to bring *Dorilaus* into the Field.
‘ For, he should no sooner receive your Challenge,
‘ but he would carry it to the King, and a War-
‘ rant should be sent to arrest you, and you should
‘ be

‘ be arraign’d at the Bar for attempting the Life of
 ‘ a Privy-Counsellor. It is not in the Field, but
 ‘ in the Closet, that Courtiers play their Game;
 ‘ nor is it by Fighting, but Subtilty, that they raise
 ‘ their Fortunes.’

MADAM, said *Aristogenes*, I cannot but, by this sound and seasonable Warning, assure myself of the Sincerity of your Friendship; and I freely own the Fervour of my Affection made me overlook those Considerations which your Wisdom and good Sense have set before me. O *Achates*, added he, how are we bound to this Lady? My dear Lord, answer’d *Achates*, the Lady *Cariclia* has, in this discourse, as in all her Conversation, upon every occasion, manifested so much of a pious Mind, sound Judgment, and sincere Good-Will to your Royal Interests, that we may account ourselves happy to have found such a Friend in this Court, so wise to instruct, and so able to help us in the execution of your greatest Affairs. ‘ Hold, good my
 ‘ Lord *Achates*, said *Cariclia*, interrupting him, or
 ‘ I shall desire the *Cynic* to give you a Lecture against Flattery, as he did *Aristogenes* against Tilting.’ I am persuaded, Madam, said *Achates*, that as his Arguments to prove what I have said to be Flattery, would be as sophistical as those he made use of to shew Tilting to be Antichristian, they would have as little Influence upon me as the others had upon my Master. But, since your Modesty dislikes those Praises which you well deserve, I shall wave them at present, to offer my humble Opinion of our present Business. I once had a Thought of advising you, my Lord, to let me go to *Numidia*, to bring a Navy from thence to this Coast, by which, in spite of *Dorilaus*, you might, by the Power of the Sword, oblige *Adrastes* to consent to the Match; but the Lady *Cariclia*’s prudent Representation

tation of the Uncertainty of War, has stifled that design in my Thoughts : Besides that, the sudden appearing of a Fleet, might give *Dorilaus* a Handle to alledge, that it was rather an Attempt to conquer the Kingdom, than to procure a Marriage with the Princess, that had brought such a Force upon the Coast.

WHEREFORE, leaving this as the last Resort, when all others fail, I am humbly of opinion, that, under this private Disguise, we ought to wait till Time work some change in the Face of Affairs. For, the Current of Court-Favour never runs in so sure a Channel, but that Time diverts the Course of it; and several Accidents happen in Court-Navigation, so that a Vessel, which seems to ride most securely in the calm Sea of the Prince's Affection, is unexpectedly assaulted with an unforeseen Storm, which oversets it in the Bay, and dashes it to pieces. In the mean time, that we may improve every occasion that offers to our own advantage, all honest endeavours must be used to insinuate ourselves into the good graces of *Dorilaus*, and to procure the Affection of the wisest and most eminent of the Nobility in *Corinth*, and especially of those about Court, whom we may render propitious to us on any critical Juncture that may happen; and perhaps, by that Means, and keeping a good Correspondence with *Dorilaus*, you may have such frequent Opportunities of conversing with *Adrastes*, that you may bring him to have a liking of your Person, which will be no bad step to the promoting the main design.

ACHATES's Council, said *Cariclia*, is the very best that can be follow'd; only we must conceal carefully *Aristogenes's* Quality and Affection to *Celenia*; for, if *Dorilaus* has the least hint of either, he is cunning to smell out the other,
' and

‘ and will leave no Stone unturn’d to defeat all our
 ‘ Plot.’

‘ BUT, said *Aristogenes*, since *Calomander* is the
 only Person in this Kingdom, besides the Princess
 and us here present, who knows me, may it not be
 proper to get him to be of our Council? ‘ *Calo-*
 ‘ *mander*, replied *Cariclia*, is a Person most proper
 ‘ to consult on this, or any other Affair in this
 ‘ Court; for, altho’ he has not appear’d in it for
 ‘ some time past, because he hates Faction, no body
 ‘ knows the State of the Kingdom better, nor is
 ‘ abler to manage an Affair either with his Advice
 ‘ or Hand. But I would have you to get the Prin-
 ‘ cess’s Allowance to let him into what is yet a Se-
 ‘ cret to him, which I shall charge myself with
 ‘ procuring for you.’

THINGS being thus agreed upon, word was
 brought to *Aristogenes*, that *Dorilaus* was at the
 Door; upon which, *Aristogenes* went to receive
 him; and having accosted him, with great civility,
 My Lord, said he, you have, by this Honour you
 have done me, prevented my Purpose of waiting
 upon you first, to return you my Thanks for all
 your Favours; for this Lady has inform’d me, that
 I am indebted to your Lordship for the honour of
 being so well lodg’d, and for the Care that was taken
 of me in my late Sickness. The Lady *Cariclia*,
 (replied *Dorilaus*;) is still so modest as to conceal
 the part she has in doing good Offices, and so ob-
 liging to those whom she honours with her Friend-
 ship, as to give them all the Merit of them. But
 as to you, there is nothing yet done for you, but
 what is below your Desert; and the King has such
 regard for Strangers, especially such as *Aristogenes*,
 (whose generous Behaviour, and noble Presence,
 give us reason to believe that his Quality is very
 considerable in his own Country) that his Servants

‘ would

would but ill answer his royal Inclinations, if they should neglect any Opportunity of doing you all the service in their power.

MOST NOBLE DORILAUS, said *Aristogenes*, I think myself highly honour'd in the good opinion the King is pleas'd to conceive of me; and as I own myself oblig'd to you for it, I hope you will add to your former undeserv'd Favours, that of assuring his Majesty, that no body is more sincerely attach'd to his service than I am, nor is there any who would more readily hazard his Life in his Quarrel. And I beg of your Lordship to be assur'd, that I have the most grateful Sense of your Favours; and that I shall be proud of any opportunity that can be offer'd a Man of Honour, to shew my Resentment of your Civilities.

DORILAUS having answer'd to these Civilities like a true Courtier, and staid some time with them, he return'd to his Apartment, and *Cariclia* went back to *Celenia*, who having approv'd of communicating the Matter to *Calomander*, which *Cariclia* signified to *Aristogenes* by a Letter the next morning, they determin'd to take their Journey the day following; but first they went to visit *Dorilaus*, who entertain'd them with all the Civility imaginable, and great Professions of Friendship pass'd on all sides.

AS soon as the Light appear'd the next day, *Aristogenes* and *Achates* got themselves ready; and, mounting their Horses, set out for *Calomander's* House; their Conversation upon the Road being about the Princess *Celenia*, and the lucky turn which *Aristogenes's* Affection had taken. 'O *Achates*, said *Aristogenes*, how am I oblig'd to Providence, which has, by so many Accidents, which I should have otherwise neglected, brought my chief Design to pass, at least, to be in a fair way of com-

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‘ing to a good Conclusion?’ Yes, said *Achates* and *Cariclia*:—With that he rode on with his Head almost down to his Horse’s Neck. *Aristogenes* observing it, ask’d him, why he had interrupted his Speech? For no Reason, replied he; for I am persuaded you have a good opinion of *Cariclia*’s Wit and Discretion; and, if you had not been prepossess’d with the Beauty of *Celenia*, you would have thought *Cariclia* a Master-piece. ‘Ha, ha!’ said *Aristogenes*, Brother, I find how your Pulse beats; and I am not sorry that you are in love, that you may not exercise your Wit upon others who are so; and if you were to be in love at *Corinth*, you could not have chosen a more worthy Mistress than *Cariclia*, who, for Beauty, Understanding, Wit and Discretion, can be equal’d by no Lady of *Adrastes*’ Court, but the Princess only; nor shall I take it amiss, if you think her a Match for *Celenia* herself.’ Since you approve of my Fancy, said *Achates*, I shall not scruple to own that I am deeply in love, and beg your Assistance. ‘You shall have it, with all my heart,’ replied *Aristogenes*, and, I hope, in time, I shall be able, if there be occasion for it, to engage the Princess to join with me in persuading *Cariclia* to be favourable to you.’ *Achates* giving him Thanks for his generous Promise, said, he hoped for a happy Event, in his Love, by two such powerful Intercessors.

WHILST they were thus entertaining one another with Love-Affairs, a Spaniel, which they had with them, coming upon the Scent of a Hare, gave warning to a Couple of Grey-Hounds to be upon the Watch, and soon after started the Game, and the Dogs pursuing her, diverted them from their Conversation; and, taking them out of their Road, brought them to the Side of a Brook, where the

the Hounds killed the Hare; but they found themselves entangled among Rocks; so that, being obliged to follow the Course of the Rivulet for some time, till they should find a way to lead them into the Road they had left; being forced to alight to lead their Horses over some bad Steps in the Skirt of a Wood, they were surpriz'd with a Noise on one side of them, when, looking about, they saw a Man running with such Fear and Haste as if he had been pursu'd by a Wild-Boar. He had a Cudgel in his Hand; but it did not appear by his Looks that he had any design to make use of it, either offensively, or defensively. At some distance a Woman appear'd, hotly pursuing him; and having a Branch of a Tree over her Shoulder, threaten'd aloud to discipline him so, that he should learn to know his Duty the better for all his Life.

THE Man, seeing *Aristogenes* and *Achates*, seem'd to recover a little Courage, and turning towards her, said, 'Come forward, come forward, thou Termagant, I shall let these Gentlemen see how I will chastise thee; I only wanted some body to bear witness how I can tame a Shrew.' The Woman, no way daunted with this Menace, came up with him, and with her Club gave him such a Bastinado, as soon cooled his Courage, and made him run to take shelter at *Achates's* Back; at which *Aristogenes* fell into such a Fit of Laughter, that he was not able to ask them any Questions concerning the ground of the Quarrel. But *Achates* thinking himself oblig'd to protect the poor Man who had taken shelter under his Wing, began to expostulate with her, and ask'd what Offence the Man had done her, that she was so enrag'd against him? She, shaking her wooden Instrument, said, 'If I had him out of his Shelter, I should let him know his Fault: But I hope we shall meet again, when

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‘ he shall not have such a Back to lean to.’ And, perhaps, said the Man, you will get little by the bargain. ‘ Sirrah, said she, are you beginning to ‘ raise your Coxcomb again? If I had you out of ‘ your Hold, I should quickly lay your crowing.’ Pray Dame, said *Achates*, moderate your Fury a little, and let us know the Reason of your Anger; and, perhaps, we may put an end to this Controversy, by obliging my Client to make Amends for the Wrong he has done you. ‘ Well, said she, if ‘ you promise to do that, I will tell you the whole ‘ Matter, for I take you to be an understanding ‘ Man; and when you hear my Tale, you will think ‘ that never poor Woman was so ill pointed of a ‘ Husband.’ Nay, said the Man, looking from under *Achates*’s Arm, I will speak first, and tell the Story; for, *the Head is above the Shoulders*. ‘ The Head, replied she, God help the Shoulders ‘ that have no better Head.’ Friend, said *Achates* to him, I advise you to keep yourself quiet, lest your Head get another *Admonition*. Then, said the Woman, with your leave, Sir, I must sit down; for indeed I am tired running after that *graceless Lout*; and so, having seated herself upon a Stone, and leaning her Breast upon the end of her Branch, she fell a crying; but after she had wiped her Eyes and Nose, she began her Story thus.

MY Name is *Philena*, and that Man is a Taylor; his Name is *Rhomus*; and alas, that I have cause to say it, he is my Husband, tho’ he never expected to get such a Wife as me: For I am an honest Man’s Daughter, as any in the Country; I’ll warrand you have known my Father *Damon*, for he was belov’d by *Gentlemen* and *Yeomen*; and having no more Children but me, he made much of me, and brought me up very tenderly; and he would often say, *Philena*, I shall be careful to provide an honest

honest Man for thee, and to see thee creditably married: And, if I had guided myself well, I need-
ed not have lain in a Taylor's Bed, but might have
had such a proper Man as you for my Husband,
that I needed not have been ashamed of. For, al-
tho' I say it, I was as comely a Maid as any in
twenty Miles; I'll except none: but I never had my
own Colour since I wedded this Man, and yet I
trow, Sir, you see as much in me, as to make you
think I might have got another-guess Husband than
Rhomus: But the truth is, he beguil'd me, and I'll
tell you how.

UPON a time he came to my Father's House
to make me some Clothes; I remember it was a
Stuff Gown and Petticoat of my own spinning;
for I could have done as well at the Distaff or Wheel
as any young Lass in all the Barony. *Rhomus* see-
ing me so well favour'd, and having a smattering
Kindness for me, came so well dress'd, with his
clean Linnen, crimson Stockings, and tripping up-
on his red-heeled Shoes, with his Hat cock'd, that
he look'd something like a Man; and he carried
himself so cunningly, and made his Havings so grace-
ly, that one would have thought he had been bred
among Gentlemen; and he spoke like a print Book;
and was always so courtly to me, that I began to
like his Company: For I never could go out, or
come in, but his Eye was after me; and I had good
Sport sometimes, when, by looking at me, he would
thrust his Needle into his Finger instead of his
Work; and he took care to tell me all this, and to
let me see that he had great conceit of me; and,
because he knew that I lik'd to be genteel in my
Clothes, he was very careful to fit them to me ex-
actly; so that I was well pleased with them. But,
among all the sly Tricks he us'd, to give me a
liking to him, one was by singing a Song, which he

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alledg'd he had made me, but I believe it was made by some Gentleman that was in love with me, and was a better Clerk than he. I would sing it to you, Sir, but alas! I am not in tune for singing, I shall only say it over.

*Whoever saw Philena's Face,
Has seen such Wonders there,
That he will tell it to her Praise,
That she is wondrous fair.*

*Her Hair as any Gold is red,
Her Eyes are like two Cherries;
Her Cheeks are white as any Chalk,
Her Lips are sweet as Berries.*

*A Kiss of them would do one good,
And ease a Heart of Anguish:
Who, upon them, had leave to feed,
Could not be said to languish.*

*Her pretty Hand, and Fingers short,
So pleasant are to see;
Her slender Waist, and comely Foot,
Become her wond'rously.*

*O happy were the Man who had
Philena for his Wife:
He who can have her to his Bed,
Must lead a pleasant Life.*

*Philena sweet, if thou wert mine,
How dearly would I love thee;
I would not for a Herd of Swine,
Once anger or reprove thee.*

But

*But I would kiss thy Cheeks and Lips,
And with sweet Dainties feed thee;
Thou shouldst command both Fruits and Wine,
And go where Fancy leads thee.*

INDEED, Sir, he would sing this Song as sweetly as any Nightingale, that it would have ravish'd one's Heart to have heard him; and with such Conceits as this, and many fair Looks, and flattering Words, he won me so far to yield to him, as to promise to go to bed to him, one night, upon condition that he would do nothing but sing to me the whole night: And so, having put my old Father *Damon* to bed, I went with *Rhomus* to his Chamber, where, going to bed together, I do not know how it happen'd, but we forgot our singing. Yet I never thought much of this, nor had I any Spicion of Harm, till some time after, my Stomach began to be frequently sick, and my Belly began to swell, and then I fancied *Rhomus* had be-guil'd me.

IN the end, my Father took notice of it, and ask'd me what ailed me? I answer'd I could not tell, but I found I was not as I us'd to be. I think, said he, thou art bigger in the Waist than ordinary. Indeed, said I, I have not been able to lace myself so tight for this Month past as I us'd to do. At this my Father, casting a sorrowful Eye at me, *Philena*, said he, wer't thou ever in bed with a Man? Never with any, said I, but *Rhomus* the Taylor. Then did old *Damon* burst forth into Tears. Alas, said he, *Philena*, has the Taylor got thee with Child? I thought to have married thee better than so; but now that thou hast plaid the Harlot, no honest Man will look after thee. Father, said I, I did not think it would have come to this; but, since better

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cannot be, *Rhomus* is a good duftrious Man, and will be kind to me; let me even have him for a Husband. Indeed, faid *Damon*, I fee no remedy for it; but *if thou haft brewed well, Philena, thou wilt drink the better.*

THUS *Rhomus* was fent for; who having begged pardon for what he had done, and made many fair Promifes to my Father and me, that he would be as a Servant to me, and let me want for nothing, to his great joy we were married. I repent that Bargain, faid *Rhomus*. You repent, you faucy Bundle of old Clothes, faid *Philena*, I am fure I have caufe to repent it from my Heart; and *it is a bad Bargain where both Parties rue.*

SO it was, Sir, continued *Philena*, that we were married; and I'm fure he got a good Portion with me, and a well-furnish'd Houfe befides. And I cannot fay but *Rhomus* was a dutiful and obedient Husband, and gave me all my Will, as long as we ftaid in my Father's Houfe, and for fome time after he carried me home to his own: But before half a Year paffed he began to rebel, having forgot himfelf by my lying-in; fo that, when I was able to go abroad again, he was not fo careful to pleafe me as at firft, but would neglect what I gave him in charge, fometimes making forry Scufes for it, and at other times flatly refufing to obey me, which I could not brook.

I THEREFORE resolv'd to take another courfe, and let him know that I would live like my Father's Daughter; and I told him plainly, that I would have my Will, or he fhould lead a Dog's life. We had feveral Quarrels about our Table, he pretending that he could not fupport me in fuch Dainties as I wanted, and then he would go abroad to Gentlemen's Houfes to work, and leave me unprovided

provided of such Food as I called for, not caring if I should have died with longing for them.

BUT, not to sustain you longer, the casion of our present Quarrel was this. I had, about a Week ago, desir'd a Dish of certain wild Meat, not very costly; he at first said it were not wholesome; but that I knew was a Shift; and therefore said I would venture that. Then he said it was impossible for him. But when he found that I would not be put off so, he came to me this morning, after he had staid abroad some hours, and told me he had procur'd what I wanted, but that he would have no hand in bringing it home, and desir'd me to do it myself. Thus he decry'd me to the Wood, where, at the foot of an Oak, he had laid that Cudgel which he has in his hand, and taking it up, See here, *Mignon*, said he, here is a Dish of wild Meat the fittest for you, and thereupon he gave me a Blow between the Shoulders. I being surpriz'd at his Impedence, knew not at first what to think; but knowing I was not within hearing of any help, as a wight Man never wanted a Weapon, I flew to the Branch of a Tree, and breaking it off, turn'd to revenge the Blow he had given me: But alas! I got but two Strokes of him, when he made his Heels defend his Head, and run from me so swiftly, that I could not overtake him till he stopped of himself at the sight of you. Judge now, Sir, what a Husband I have, and what a cruel Churl he is, who, instead of feeding his Wife with Food that she long'd for, would decry her into a Wood to murder her.

WELL now, said *Rhomus*, I hope I may speak. Say on, said *Achates*. That Woman, said he, who, to my Sorrow, is my Wife, has told her Tale, wherein there is some Truth; but, like the Devil, she has conceal'd the worst. You Devil's Limb, said she, do you compute me to the Devil? and with that she lifted her

Club. Good *Philena*, said *Achates*, have a little Patience. Nay, said *Rhomus*, you do not know her yet, I'll warrant she does not let me tell my Tale without Interruption. Well, said she, I will hold my tongue on purpose to make him a Lyar.

IT is true, said *Rhomus*, I am a Master-Fashioner, that is to say, a Taylor; and, in marrying *Philena*, I have done as the People of my Profession commonly do, to regard only the Out-side. Thus, I seeing her a good handsome Girl, but not studying of what Temper she was, fell in conceit with her, and being too familiar with her, as she has own'd, I afterwards married her. For a long time, I conceal'd her peevish Humour, and endeavour'd (by doing all I could to please her) to hide her Faults as much as was possible. But altho' my Hands have hidden many Imperfections in other Women, it was past my Skill to cover hers; so that all our Neighbours can tell what a Wife she has prov'd to me. All that I could do, did not procure me one day, nay, not one hour's quiet; and, when she had no cause to find fault, she would be angry because she had not something to find fault with. And as for her Table, altho' it cost me dear, and that my Neighbours said I would ruin myself to support her Pride and Luxury, yet, to keep (if it was possible) Peace at home, I even stretch'd upon my Circumstances to make her easy; but all was to no purpose: For altho' I bought her the best Meat in the Market, and Fowls in the Season, and Fish as she desir'd it, yet this did not satisfy her; but she must have wild Meat, and this and the other sort of Wine, whilst I myself (to make up for her Extravagance) very often drank Water. And so unreasonable she was, that sometimes she would call for such things as could not enter into any one's Head but that of a Fool. How (cried she, interrupting

rupting him) a Fool! I never did a Fool's Trick but when I married thee, thou Lugerheaded Ass. You may perceive, Sir, said *Rhomus*, what a Scold I have to do with. A Scold, cried she again, a Fool! and a Scold! that Woman has not a Soul within her who could bear such Epitaphs. It is a wonder that such Words as these do not make me run out of my seven Senses. With that she made at him; but being withheld by *Achates*, she fell out into crying and cursing, vowing to be reveng'd of him some other time, and telling him he lyed a Foot within his Throat, that call'd her a *Fool* or a *Scold*. But *Achates*, by speaking fair to her, and checking *Rhomus* for using such Expressions, brought her to be a little calmer, and *Rhomus* thus went on.

NOT to trouble you longer with this tedious Discourse, I shall finish my Story with the occasion of our present Quarrel. She has told you that it was because I would not bring her some wild Meat. But what Meat was it? A Dish of *Gnats Eyes*. Who could dream that any Woman would have stumbled upon such a Thought, or have desir'd a thing so impossible? I caught some Gnats for her, and desir'd her to shew me where their Eyes were, or that she would eat their Bodies, and then she would be sure of the Eyes: But nothing would serve her but their Eyes; and she teaz'd me so, that I was forc'd to contrive a desperate Cure for her longing; but as she said, if I had not been a little swifter of foot than she, I should not have gone home with whole Bones. Judge then, Sir, continu'd he, whether it be reasonable for a Woman to abuse her Husband, because he cannot give her a Dish of *Gnats Eyes*. And *Gnats Eyes* (said *Phileas*) I will have, or you shall have no peace.

ALL *Achates's* Gravity could scarce keep him from laughing at this Quarrel between *Rhomus* and

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his Wife; but *Aristogenes* was like to burst his sides: at which *Philena* was very angry, saying, 'That Gentleman makes game of all this; but it is no laughing Matter to some of us: and what is his Mirth, is other People's Mourning.' Indeed you have reason, said *Achates*, to lament your having such a churlish, rebellious Husband. 'Ah! said *Philena*, if you knew him well, you would say so.' By what I have already heard, (said *Achates*) I say it: For, would any civil Husband deny his Wife a Dish of *Gnats Eyes*? But pray tell me, good *Philena*, how came you to long for *Gnats Eyes*? Did you ever taste of them, or see any one else eat of them? 'Never, replied she, but I have often seen the Dogs snatch at them, and have observ'd the Fishes leap at them, and several Fowls pick them up; and I cannot think but it must be good Meat that so many Creatures are fond of; and if any part of them be good, it must be their Eyes.' But, said *Achates*, why do you not long to eat Grass, upon which many more Creatures feed? 'Grass is Grass, said *Philena*, but *Gnats Eyes* is another thing.'

ACHATES having a-mind to banter her out of her Whim, said, Well *Philena*, I could easily ordain that *Rhomus* should gratify you in your Desire; and I could shew him the way of pulling out the *Gnats Eyes*, but that I know your eating of them would prejudice your Health: For they would turn in your Bowels to Poison, as they do in the Belly of the Spider, which becomes only poisonous by eating *Gnats*. 'Ay, says *Philena*, but the Spider eats the Body of the *Gnat*, and I only design to eat their *Eyes*. But, to be plain with you, Sir, I will not have my Husband to get his Will; but since I have said it, if I should be sick, nay, if I should die by them, *Gnats Eyes* I will have;

and

‘ and therefore, good Sir, order him to get them
‘ for me.’ But, said *Achates*, I have not time at
present to instruct him how to pull out their Eyes.
‘ Oh Sir, said *Philena*, it is not far from night, and
‘ you cannot travel much farther, you shall have as
‘ good Ccommodation in my House, as you can
‘ get any where near this; if therefore you will go
‘ along with us, and teach *Rhomus* to find the *Gnats*
‘ Eyes, you shall have a good Supper, and a clean
‘ Bed; and that Gentleman, altho’ he laugh’d at me,
‘ shall be welcome for your sake.’

ACHATES looking at *Aristogenes*, and having, by a Sign from him, found it would not be disagreeable to him, accepted of *Philena*’s Invitation; and *Rhomus* having taken care of their Horses, they two accompanied *Philena* to her House, which was not far off: Where having left her to provide Supper, they took *Rhomus* back to the Wood, to provide the *Gnats Eyes*.

AS they were going, *Achates* told them, that he had, by chance, about him, some purgative Pills, which he design’d to crumble as small as possible, and give her such a Dose of them, as, he knew, would make her heartily sick, but do her no farther Hurt, than to cleanse her Stomach and Guts; and, who knows, but it may have a good Effect, as I propose to improve it, upon her Temper? With that he order’d *Rhomus* to provide, at their return, some Flax, Pitch, and Tallow, in a Room, unknown to *Philena*, telling him how he must behave at the proper Season: And having sufficiently taught him his Lesson, and staid about an Hour or more in the Wood, they return’d to *Rhomus*’s House, where he, with a cheerful Countenance, embracing his Wife; My dear *Philena*, said he, by the help of these Gentlemen, I have provided the wild Meat you long for, and so shews her the counterfeit *Gnats Eyes*. *Philena*,

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lena, well-pleas'd to see that she had got the Victory, as she thought, over her Husband : Well, said she, might not I have had my Will in this with less Noise ? But how did you get them pull'd out ? This Gentleman, said he, taught me to pull them out with the Point of my Needle. Well, said *Philena*, I will have them immediately boi'd in Wine. But, said *Achates*, do you know what Effects they will work upon you ? Work what they will, replied she, I shall sup upon them. I can tell you beforehand, said *Achates*, that they will make you sick, and they have one odd Quality, that whoever eats them, sees strange Sights. Well, said she, I will take my hazard of all that.

SUPPER being ready, they all sat down, and being at present good Friends, and *Philena* in good humour, *Aristogenes* and *Achates* were entertain'd much better than could have been expected in such a House, and by such People ; while *Philena* sup'd heartily upon her *Gnats Eyes*, which cost her some pains to sweeten to her Taste. But Supper was scarce done, when she felt her self sick, so that she was forced to withdraw ; and, being in her Bed-chamber, grew worse. *Achates* finding his Pills began to operate, as he imagin'd they would, fell to work with Flax and Pitch ; and having made several Branches from one Stalk, besmearing *Rhomus's* Face with Soot, he clap'd a counterfeit Pair of Horns upon his Head, and putting a Sheet about him to hide his Clothes, they set fire to the Branches, and so sent him into *Philena's* Chamber, where she was sitting upon the Bed-side, hanging her Head, and desperately sick ; and, after every heave, saying, *Alas ! for Gnats Eyes*. But *Rhomus* making a noise, and the Light of the Branches shining in the Room, made her look up ; and, seeing such a hideous Form before her, she apprehended

it was an infernal Spirit, ready to consume her: Whilst he, as he was instructed, counterfeiting his Voice, said, *Thee must I carry to the infernal Regions, where Shrews are tam'd with fiery Scorpions, whence thou shalt never return to plague thy poor Husband any more!* *Philena*, almost mad for fear, now forgets her Sickness, and screaming out aloud, *Aristogenes* and *Achates* bolt into the Room, at whose coming *Rhomus* retir'd, and having laid aside his Devil's Ornaments, and wash'd his Face, soon follow'd them, asking *Philena* what the matter was?

' Alas, said she, this has been a sad Night to me!
' O Sir, I wish I had taken warning by your good
' Counsel; never shall I meddle with *Gnats Eyes*
' again. I have been sick to death; but, alas! that
' is not the worst that has befallen; for here has
' been the worst and ugliest Devil in all Hell: I
' saw his cloven Feet, and red saucer Eyes, and his
' long Tail, with which he was going to scourge
' me; and he spouted Fire out of his horrid Mouth,
' which was a Yard wide, and more; and, if you
' had not come to my relief, he had devoured me.'

Aristogenes could not keep his Countenance at her Description of the Devil, but was forced to withdraw, to get his laugh out by himself; but *Achates*, putting on a very grave Face, told her, that he had foreseen some part of her Misfortune, but did not think it would have gone so far, because he believ'd that *Rhomus* had been in the wrong; but as one Effect of *Gnats Eyes*, was, *to make the Devil speak Truth*, he was afraid she had been more in the fault than he had been willing to believe. ' Alas,
' Sir, said she, I have been altogether in the fault;
' and have abus'd a kind Husband, without any
' reason. And now, dear *Rhomus*, added she, if
' you will forgive what is past, I promise faithfully,
' before this Gentleman, that I will never insist
' upon

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‘ upon having my own Will, nor ever say or do what
‘ may deffend you again.’

UPON that Condition, said *Rhomus*, I not only forgive all former Faults, but I promise to be a kind loving Husband. *Achates* being glad that his Contrivance had ended so happily, left her to her Repose; and *Rhomus* having shew’d them to their Chambers, gave them a thousand thanks for the good Office they had done him, of fright’ning the Devil out of his Wife.

THE next morning, *Philena* having slept well the latter part of the Night, got up to get their Breakfast; and, having ask’d their pardon for the ill Temper she had shew’d before them, the night before; and, having again renew’d her Promise of being an *obedient Wife* for the future, they left her Husband and her in good humour, and took horse for *Calomander’s* Castle, where they arriv’d that night, having diverted themselves, upon the way, sometimes with their Loves, and sometimes with the *Gnats Eyes*.

CALOMANDER receiv’d them with the greatest Cheerfulness, and such Signs of real Friendship, as shew’d that he had not forgotten them. But as it was yet early in the afternoon, *Aristogenes*, longing to entertain his Host, upon the chief Subject of his Visit, after they had refresh’d themselves, he desir’d him to walk into the Garden, and so to the Arbour, where being seated, *Aristogenes* thus accosted *Calomander*.

MOST noble and worthy *Calomander*, that I did not, when I was last at your House, impart to you the Secret, which I am now to communicate to you, was neither from any Jealousy, or Distrust of the Sincerity of your Friendship, nor from any Doubt of your want of Ability to advise me in it; but my concealing it, proceeded from a Principle
of

of Respect to your Honour, as thinking it an ungrateful Return for your Civilities, to embark you in an Affair of Danger, on the account of my Interest; and partly because the Design was, at that time, only in *embryo*; having but just taken its Conception in my youthful Fancy, I was afraid that it might not have been approv'd by your more mature and solid Judgment. But having now, by some auspicious Incidents, brought the matter to some Maturity, lest, in the bringing so weighty an Affair to the Birth, I may, by my Indiscretion, make it abortive, I come to beg your wise Counsel, to conduct my Youth in this critical Juncture, whereupon the whole Comfort of my Life depends; it being no less than the happy Issue of my most ardent and unalterable Affection towards the Princess *Celenia*. If I had discover'd this to you before, I did not know but your Reputation might have suffer'd by it, and you might have incurr'd her displeasure (if she should have disdain'd my Passion) when she came to know, that you were the Confidant in a Stranger's Design upon your Princess, without her Consent. But now having discover'd my Passion to her, and procur'd her Approbation of letting you into the Secret, I trust so much to the Friendship of the generous *Calomander*, that he will instruct my Youth, and warn me against the Dangers which may lie in the way, and assist me to overcome the Difficulties which I may have to encounter, in the course of my Love. And because I am inform'd, that the greatest Obstruction to my Happiness consists in the present unfavourable State of Affairs, I shall beg the favour of you, to let me understand the Condition and Interest of the Kingdom and People of *Sicionia*, that I may be enabled to judge, what Method is safest to take, in order to accomplish my Design.

ROYAL.

ROYAL SIR, answer'd *Calomander*, altho', in a Matter so agreeable to my Desire, I might, perhaps, without any scruple, have adventur'd to be of your Council, presuming that, by being so, I should rather gratify than displease the sweet Princess *Celenia*; yet I cannot but reflect, with Gratitude, upon your Regard to my Honour and Safety, that you would rather run all the hazard your self alone, than expose my Reputation to any Misrepresentation, or put me in danger of the Displeasure either of the King or the Princess. And altho' I should have been proud to have embark'd my whole Stock in the same Bottom with you, and to share with you in the most doubtful Fortune, yet, since your Regard to my Security has made you procure the Lady *Celenia's* Licence to reveal so important a Secret to me, I shall contribute, as far as I am capable, to promote your Royal Interest, not only from the Attachment I have to your Person, but (altho' it may seem to take from the Merit of it, with regard to you) because I think my Country nearly concern'd in the Success of it.

I NEED not ask whether the Princess knows you; for I am so well appriz'd of her Discretion, that even the Merit of *Aristogenes*, altho' it might force her Love, would not have procur'd her Approbation of your Design, unless she had been told that you were King of *Numidia*. But, considering the difficulty of Access to the Princess, for all except such as are admitted to live in the Palace, I am surpriz'd that, in so short a time, you have brought your Affair to be in such Forwardness. Upon this, *Aristogenes* recounted all the Steps he had made, in discovering his Love to *Celenia*; which *Calomander* was so highly delighted with, that he could not forbear applauding his wise Conduct; which he did in Terms full of Esteem. But, added he, it is not
the

the least Instance of your Wisdom, to desire to know the State of the Kingdom, and to understand the Nature and Disposition of the King and People, and their several Interests; the different Turns of publick Affairs in Court and Country, and the various Factions, which occasioned all our Disturbances, and bred bad Humours in the Body Politick; the present State of the Church and Commonwealth; how each of them is govern'd, and what Distempers they labour under; who they are who are best affected to the Crown, and the Lady *Celenia*. These, Sir, it is fit you should be inform'd of, that you may know how to accommodate yourself to the several different Interests and Humours you may have occasion to be concern'd with, in the Progress of your Correspondence with the Princess. And who can better satisfy me in all these, said *Aristogenes*, than the judicious *Calomander*? Since you think so, replied *Calomander*, I shall not decline the Task; but to do it to your full Satisfaction, I must give you a short Sketch of the History of this Kingdom, from the very Foundation of our Government; and then give you a more particular Account of the Reign of *Adrastes*, Having therefore paus'd a while, to recollect himself, he thus began.





The History of ADRASTES, *and of the*
Kingdom of SICIONIA.

THIS our Country of *Sicionia*, has several times vary'd its Name: It was first call'd *Ægyalis*, from *Ægyalus*, its first King. From the fourth Monarch *Apis*, it took the Name of *Apia*; afterwards that of *Sicionia*, from *Sicion*: After that *Pelops*, the Son of *Tantalus*, King of *Phrygia*, coming hither, and marrying *Hyppodamia*, the Daughter of King *Oenomaus*, left the Name of *Sicionia* to the small Territory only about the ancient City of *Sicion*, and call'd all the rest of our Kingdom *Peloponnesus*, or, *The Isle of Pelops*; altho' ours is not an Island, but a Peninsula, join'd to the Continent by a Neck of Land, of six Miles broad; upon which was, in old times, a Wall, therefore call'd *Hexamilion*, as a Rampart against foreign Invasions, and to divide it from the rest of *Greece*.

THIS Kingdom, altho', in its primitive Foundation, but one; yet, upon several Accidents, needless to trouble you with, came to be divided into seven Kingdoms, viz. *Sicionia*, (otherwise call'd *Achaia*) *Elis*, *Messenia*, *Arcadia*, *Laconia*, *Argos*, and *Corinth*, in which their several Kings set up their Thrones. But Pride and Ambition, as is usual among neighbouring Princes, breeding continual Jars, made them so harass one another, that sometimes two or three of those Principalities came to be swallow'd up by one Prince, while the others combin'd together against him, to preserve their Liberty. This keeping up perpetual Wars among them,

them, which the People attributed to the Ambition of their Princes, they began at first to murmur; which being sometimes neglected, or their Princes thought to reduce them to better Temper, by Severity and absolute Tyranny, the People, grown mad with Oppression, at last openly revolted in some of the Principalities, or little Kingdoms; and having a good Understanding with one another, they banish'd their Princes, or reduc'd them to be their Servants, and erected themselves into Republicks; and gave the Reins of Government into the hands of such of their own Number, as they thought fit to chuse for the Administration of it. But they soon found, that this prov'd a shrewd Cure for their former Disease; for they were so far from attaining their fancy'd Happiness, and expected Quiet, by this Project, that their new Governors, in a short time, became greater Tyrants than their old Monarchs. For, they not only dispos'd of the Revenue, which us'd to be allotted for the service of the Government, and rais'd new Taxes to encrease it, but they invaded the Estates and Liberty of whomsoever they would, making the Wealth of such, whose Industry had rais'd them to any considerable Fortune, a sufficient Ground of Impeachment against them, as dangerous to the State; and the more virtuous Men were, the greater Enemies they reckon'd them, and never let them escape without Confiscation to the *Publick*, (that is, to *themselves*) and very frequently banish'd, or put to death, the chief Citizens, for their Riches.

BUT that which brought those Republicks to Ruin, was, their own Pride and Envy of one another, each contending which should be uppermost, and give Laws to the rest. This begot new Wars, in which sometimes one, and sometimes another prevail'd, till *Kalaratus*, a wise Prince, descended

scended of the Blood Royal of *Sicionia*, and near of kin to the Kings of *Argos* and *Corinth*, having privately concerted with some of the ancient Nobility, who found themselves not only neglected, but oppress'd by the Upstarts, in the Administration, he got their Promise to join him, at a proper time, and to help him to assert his Right to the Sovereignty. In the mean time, he built a strong Castle upon the Top of the Mountain *Taygetus*, situated in the Middle of the Country, almost in sight of the chief Cities of *Sicionia*, where he liv'd unmolested, as seeming to have no Ambition, and therefore not suspected; and altho' he held a close Correspondence with the chief Nobility of two or three of the Republicks, yet he did his Business so secretly, that he gave no umbrage to their Rulers.

HAVING thus concerted his Affairs, he only wanted an opportunity of coming into the Field, when two of the Republicks were at War, which very soon happen'd. For, having his Forces secretly arm'd by the Nobles, who pretended they were preparing to assist the different Republicks, after he had suffer'd them to weaken one another for some time, *Kalaratus*, upon a day agreed upon, came down from his Castle, and having such of the Nobility as he was in concert with, ready with their Dependents and Friends, he enter'd the City of *Sicion*, (the most considerable at that time) and found no Opposition; the chief of their Magistrates, and the most warlike of their People, being engag'd in War with the Republick of *Elis*. So that, having seiz'd such of the Magistrates as he found in the City, the rest submitted to him.

THIS Success soon rais'd his Reputation, and People flock'd to him from different Provinces; so that, not to detain you with too tedious a Detail,

Kala-

Kalaratus, partly by Persuasion, and the Interest of his Friends, and partly by force, obtain'd the Dominion over all *Peloponnesus*, and erected his Throne in *Sicion*; restoring the ancient Name of *Sicionia* to the united Kingdom. And from this King, by a long Succession, our present Monarch, *Adraustes*, derives his undoubted Right. So that, altho' the Government, in that Line, had a short Interruption, by the Madness of the People, provok'd by the Folly of some of their Kings, yet it may truly be said, That no Kingdom, in *Europe* at least, can boast of a Race of Kings, so ancient as that Stock from which our King derives his Birth; whose Ancestors laid the first Foundation of our Monarchy, within little more than two Ages after the general Deluge, which left but eight Persons upon the Earth.

BUT that which makes the chief Glory of this Kingdom, is, That there are few People who can compare with us, for the early Preaching of the Gospel, and the Continuation of that Blessing down to our times; having been converted to Christianity, not many years after the Ascension of our Lord, by the blessed Apostle *St. Paul*, who having ordain'd *Silas* Bishop of *Corinth*, in process of time, the Faith of Christ diffus'd it self thro' all *Peloponnesus*; and our Kings having at last embrac'd it, the Church of *Sicionia* became one of the most flourishing Churches of the East. By the Munificence of our Princes, and the Devotion of well-dispos'd People, Temples were built, and beautifully adorned; handsome Provision was made for such as were employed in Holy Things; Hospitals were erected for the Poor, and endow'd by the Founders, with a sufficient Maintenance, for such as were not capable of supporting themselves, nor able to labour for their daily Bread; Monasteries were
built

built, and well endow'd, for learned Men, who retir'd themselves from the Cares of the World, and spent their time in religious Exercises, and in writing Books, for the Edification of others in the Faith, and Duties of Christianity: And Convents were provided for such Women, as, having devoted their Virginity to Christ, withdrew from the Fellowship of Men, and dedicated themselves to Devotion, and to such manual Exercises as were proper for their Sex, by which their Nunneries became the Treasuries of curious and costly Furniture, for the Ornament of the Churches, and the Palaces of our Kings and chief Nobility, applying the Money, which they made by their Work, to their own Maintenance, in a decent but frugal manner; and the Overplus was faithfully distributed (by Persons appointed for that purpose) among the Poor.

BUT alas! those Halcyon Days of Prosperity soon fled, and Zeal for Religion, and the Spirit of Devotion, in process of time, deviated into Superstition; and the Church, the Spouse of Christ, instead of those decent Ornaments with which our Lord and his Apostles allow'd her to be dress'd, came to be deck'd out like a Harlot, in the gaudy Attire of heathenish idolatrous Rites and Ceremonies, which tend to the overthrow of the Simplicity of the Gospel. And thus Truth became not only to be mix'd, but overclouded with Error. The Sacraments were blended with such Ceremonies, that the Substance of them could scarce be found; the Ghosts of our dead Ancestors, both Men and Women, came to be invoc'd by Prayer; Images and Statues to be ador'd and worshipp'd; Human Inventions, and carnal Ordinances came to be multiplied, and more Strefs to be laid upon them, than upon the most substantial Duties of Christianity: So that any one, who had seen the Primitive Simplicity

plicity of the Christian Doctrine and Worship, left by the Apostles, would have wonder'd at the superstitious Fopperies which had crept into the Church; by the Negligence of the Overseers of it; who having, by the Zeal of our Princes, enjoy'd large Revenues, became lazy, and slacken'd the Care which our first Bishops had of the Flock, and suffer'd Errors to creep in, *and Tares to be sown while they slept.*

BUT, the chief Cause of our Mischief, this way, proceeded from *Rome*. For that Church having drank deeply of the Cup of these Corruptions I have mention'd, and suck'd up the very Dregs of them, endeavour'd to sow those poisonous Seeds thro' all the Christian World, where she had any Power or Interest, that she might bring the Fruits of them into her Barns, when they grew to Maturity. In order to this, there were sent from the *Vatican*, several cunning Emissaries, who, by their Sophistry, not only impos'd upon the Simplicity of the People, but brought the more unlearned Priests over to their Party, under pretence of Antiquity, which the *Court of Rome* had forg'd; and having palm'd those things upon them, for ancient Truths, they prevail'd with them to preach them up, as such, to the People.

THIS first Bait taking so well, more Instruments of the same kind, like Grasshoppers, pass'd the *Ionian Sea*, and spread themselves thro' different Parts of this Kingdom; so that, what they, at first, only taught privately, or was only preach'd by some particular Priests, came, by degrees, to be the common Doctrine. And thus was God's Vineyard overgrown with Weeds, which, in a short time, grew too strong to be rooted out, by those of the Orthodox Clergy, who, too late, saw that they had got the better of the true Plants, which their Pre-

deceffors had, with fo much Labour, fet in fuch goodly Order there. Yet there were not wanting fome, who, with a true Chriftian Spirit, discover'd the Novelty of thofe Doctrines, and the Falshood of the Principles upon which they were built. And, whereas the Church of *Rome* had taught our Clergy to preach up *the Supremacy* of the *Roman Pontiff*, thofe WORTHY ASSERTORS of LIBERTY and TRUTH, fhew'd, by unanswerable Arguments, that we had no Reason to acknowledge that Church for our Mother, from whose Breasts we had fuck'd nothing but Poison: That fince our Church could plead *equal Privilege* with *Rome* it felf, in having the Foundation of Chriftianity laid by the hands of the great Apostle *St. Paul*, from whose Labours fhe had receiv'd her Birth, and was afterwards built up, and eftablifhed upon the Basis of the Apostolic Doctrine of that Apostle and *Silas*, who had fettled the Evangelical Government and Discipline in our Country, without the leaft Intimation of any Dependency upon any other Church, it would be a bafe betraying of our Chriftian Liberty, and proftituting the Honour of our Mother, the Church of *Sicionia*, to fubject her to any Church, which was only her Sister in the fame Faith; and therefore they contended, that every true Son of this Church ought zealoufly to maintain the Rights and Dignity of their Mother, againft the unjust Ufurpation of the *Bifhop* of *Rome*, who, having already too far enroach'd upon her, and fown the Seeds of Error and Superftition in her Fields, was next endeavouring to thruft in his Sickle, to reap the Harvest for himfelf. They faid therefore, that it was high time to look back to the former State, in which the Apostles had left them; and, by weeding out from the Roots, the Tares which had been fow'd while Men fleep, and wiping off thofe Spots, where-

wherewith the Indulgence of degenerate Times, the Corruption of Manners, and the subtle Malice of the Enemy, had defaced their Mother's native Beauty, to reduce her to her primitive Glory, and re-establish her in her ancient Doctrine, Worship and Discipline, which *St. Paul* and his Fellow-labourers had left to her.

THUS was a Reformation much press'd by many sincere Persons, whose zealous Endeavours met with no small Opposition, at first, from many powerful Adversaries, both of the Clergy and Laity, especially from the Monastic Fraternities, who were either deeply rooted in Superstition, or brib'd by the Bishop of *Rome*, who, to engage them to his Interest, had, by his pretended Authority, exempted them from all Subjection to the Bishops of *Sicilia*. But, by their repeated Remonstrances, Truth, at last, prevail'd, and those Clouds of Opposition vanish'd, and such a Reformation follow'd, as purg'd our Church from those gross Pollutions which she had contracted.

YET this Reformation happening in a King's Minority, the Work was not carried on with like Order, Moderation, and Discretion, in all Parts of the Kingdom. For altho', in the principal Cities and Provinces, it was manag'd under the Direction of the Government, who imployed wise and good Men, first to enquire how far it was necessary to make Alterations, and then gave those Changes the Legal as well as Ecclesiastical Sanction; yet, in the Provinces of *Laconia* and *Messenia*, and the Parts bordering upon them, the Reformation (if it may be call'd so) was gone about, and carried on in a tumultuary way; where the Multitude, excited by the indiscreet fiery Zeal, (as it was call'd) of some ignorant, hot-headed Preachers, and animated by the Patrociny of some popular Lords, whose sacrilegious

legious Designs upon the Church's Revenues, liſted them among the Number of Reformers, became impatient of waiting the Motions of Authority, and therefore pulled down, without conſidering what was to be eſtabliſh'd; and, as if prepoſterous Rage and Violence had been the only Motives to a Reformation, the unruly Mob, croud- ing together in confuſion, fly upon the Churches, pull down the Altars, daſh the Statues in pieces, break Windows, raze the Monuments of the Dead, tear the Priests Veſtments, deſile the ſacred Veſſels, and convert them to profane Uſes; break in- to the Monasteries both of Men and Women, riſſe their Chambers, and, under colour of removing the Instruments and Occaſions of Superſtition, they tear down every thing that was valuable, and with impetuous Fury trample upon every thing that was ſacred. And, altho' the Government afterwards endeavour'd to repair what their Inſolence had diſ- jointed, yet it never could, to this day, reform what this Mob-Reformation had deſac'd.

NOW, altho', at firſt view, you may think this altogether impertinent to my Subject, yet you will perceive, by the Sequel of my Diſcourſe, that the Knowledge of this Part of our Hiſtory was neceſ- ſary, in order to underſtand the following Tranſactions, and the preſent Poſture of our Affairs. And therefore I ſhall next diſcover to you, the Frame of that artificial Engine, whoſe ſecret, under-hand working, gave Life and Motion to thoſe things which have been acted of late upon the Stage of theſe Kingdoms.

THE Patriarch of *Rome* finding his Deſign, of bringing this Church, as he had brought ſome o- thers, under his Dominion, thus fruſtrated, call'd together his Conſiſtory, in order to conſult how he might, by indirect Subtilty, bring us under the Yoke, which he perceiv'd impracticable by open

open Force. After many Expedients propos'd, to all which unanswerable Objections were made, *Zerivello*, a subtle Politician, and well acquainted with the State of Affairs in all the Nations of *Europe*, thus gave his Advice.

' The Means whereby we fancy to bring this great Design to a speedy Issue, may, perhaps, rather make us flatter our selves with empty hopes of Success, than accomplish our desir'd Purpose. Preposterous Haste, thro' want of that due Deliberation, and Providence, which ought to obviate those Difficulties, which may occur in pursuing all weighry Affairs, proves, for the most part, more pernicious than prosperous to the Undertakers, and involves them in such irrecoverable Disadvantages, as, for ever, ruin their Design. Such, in my opinion, is like to be our Fate, if Zeal to our Interest shall transport us, in the present Juncture, to any sudden Attempt; whereas a little Patience may render things easy, which are very unlikely to be brought to a happy Period, as things now stand.'

' THE State of Affairs in *Sicionia* are not, at this time, so favourable to us as could be wish'd. That Heat of Spirit, kindled against us, by the Novelty of their late *Reformation*, (as they call it) is yet in its full Strength, the Interests of that Church standing firm upon the Prince's Favour, and those of the Prince being secure by a happy Understanding between him and his People, and the poor Assistance we could expect, from such of his Subjects as are in our Interest, being crush'd and quite broken, any Attempt openly at this time, would ruin the whole Design, and perhaps, render it, for ever, impracticable. Wherefore, my Opinion is, that we lay aside, *in appearance*, all our Pretensions, and cease, *openly*, all Attempts

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upon that Church and Kingdom. For, by this, we
 shall render them secure, and careless to watch
 against us, from whom they will, *then*, apprehend
 no Danger; and, in process of time, we
 shall find a fitter Opportunity to rivet those
 Chains, which they have so lately shaken off.
 And, altho', for the present, (as it is ordinary in
 all Changes which carry a Face of Reformation)
 People's Spirits are transported with a high Con-
 ceit of those new Forms, which, because they
 are of their own making, they will zealously
 maintain; yet, it being impossible for human
 Understanding, to contrive a Building of such
 a perfect Model, as to want no Amendment, a
 little Tract of time, working upon the Incon-
 stancy of popular Humour, will beget a Surfeit
 of what they now seem to be so fond of, and
 will let them see those Defects in their Work,
 which they did not at first foresee, nor are, as
 yet, sensible of. And this Sense of those De-
 fects will not only abate that Fervour, where-
 with they now maintain their new-moulded Con-
 ceits of Religion, but will likewise alienate their
 Affections from that Idol, which they now a-
 dore; and hence will follow, in the Hearts of a
 People, (naturally inclin'd to change) a Panting
 after *reforming their new Reformation*. And then
 will be our Time to lay all Oars in the Water,
 whereby we may turn the giddy Multitude to
 work our Design, while we look one way, and
 row another. For, in those Thirstings after
 Change, it is usual to see the greatest Part go
 blindly on, without knowing where to stop, or
 what they themselves would be at.
 BUT, altho' the present good Understanding
 between the King and People of *Sicionia*, makes
 the Stream too clear for us to throw our Net in;
 yet,

‘ yet, as the brightest Morning is often the Usher
‘ of a cloudy Noon, a small Space of time may
‘ produce such a Revolution in that Kingdom,
‘ and such cloudy Waters may so disturb the (as
‘ yet clear) Channel, that we may have have a sure
‘ Fishing hereafter, in those muddy Waters. And,
‘ in order to make them so, it is my Advice, that
‘ some of the ablest of our Emissaries be sent over,
‘ in Disguise, that, when any Occasion shall hap-
‘ pen of any Discontent, either on the account of
‘ Religion, or any civil Discord, they may blow
‘ up the Spirits of the People to Sedition, by mag-
‘ nifying the Grounds of their Discontent, and ag-
‘ gravating the Inconveniencies, which they must
‘ represent as the Consequences of them, if not
‘ prevented; framing their Arguments to the Hu-
‘ mours and Interests of the different Persons and
‘ Factions they have to deal with.’

‘ THE Seeds of Sedition being once artfully
‘ sow’d, and carefully water’d from time to time,
‘ will soon grow up to Clamours against the Ini-
‘ quity of the Times, to which every private Mal-
‘ content will contribute his Mite; and every one
‘ who, by his own Folly, or Wickedness, has brought
‘ any Mischief upon himself, will join in a Cry a-
‘ gainst the Administration. These must be indu-
‘ striously improv’d, till they become general; and
‘ when we have obtain’d that, the Transition is ea-
‘ sy to Cabals, and from thence to Tumults, which,
‘ by the Midwifery of our secret Agents, may bring
‘ forth open Rebellion. And while some of them
‘ are thus employed in spiriting up the People, an-
‘ other Set of them must insinuate themselves into
‘ the Court, and pretending the greatest Zeal for
‘ the King’s Service, endeavour to influence those
‘ who have his Ear most, to advise him to punish
‘ those seditious Clamourers, with the utmost Se-

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verity, and to be as rigorous a Prosecutor of
 their Murmurs, as they are impudent in their Pe-
 titions. But, if they find the King's Nature so
 inclin'd to Mildness, that there is no hopes of
 prevailing upon him to be cruel, they must
 change their Note, and advise such an Excess of
 Clemency, as shall bring his Authority into Con-
 tempt, and animate the People to be more im-
 pudent in their Demands, and insolent in the man-
 ner of their Petitions; and shall make them at-
 tempt to make such Encroachments openly up-
 on the Prerogative, that he shall be forced, at last,
 to take the Sword, in vindication of his just
 Rights; and thus a civil War shall inevitably en-
 sue, which will do our Business. For, if the
 King shall find himself too weak for the Rebels,
 he will be oblig'd to court the Assistance of some
 Prince in our Alliance, which we must take care
 shall be denied him, till Necessity shall force him
 to buy our Aid at our own Price, which shall be
 nothing less than becoming our Vassal. But, if
 the Rebels should be the weaker Side, the Con-
 science of their Insult upon Majesty will so con-
 found them with despair of Pardon, that they
 will fly to any Sanctuary, rather than submit to
 their offended Sovereign; and then, by a season-
 able Interposition, we may play a safe Game, and
 accomplish our End, if it should be with the De-
 struction of the Monarchy, or at least of the pre-
 sent King of *Sicionia*. So that, which ever side
 prevails, we gain our End, and I see no other
 way of coming at it.

THIS Speech of *Zerivello*, full of deep Sub-
 tility, and grounded upon such Maxims of State,
 was applauded by the whole Consistory, and his
 Advice voted, *nemine contradicente*, to be put in
 practice;

practice; and there being no want of Instruments about that Court, who were with *Sinox* in *Virgil*,

—In utrumque parati,
Seu versare dolos, seu certa occumbere morti;

a Number of them was immediately dispatch'd over the *Ionian Sea*, who dispersing themselves over the Kingdom, like diligent Spaniels, had their Noses in every Wind, improving every little Circumstance to the best advantage. And it was not long before they had an Opportunity of doing Mischief enough. For,

PHILARCHUS, (one who was a most intimate Favourite with the King, and indeed a Man of great Abilities, but of a Temper too haughty and imperious, and who despis'd popular Opinion, to his own Ruin, and his Master's great Damage) having put the King upon some very unacceptable Measures; and, the truth is, having himself done very arbitrary Acts of Power, drew the general Oidium upon himself, and no small Share of Disesteem upon his Master.

WAS this he (said *Aristogenes*, interrupting *Calomander*) who made all the noise by his Love to *Antemora*, and his Attempts upon *Busides*? It was the same, said *Calomander*, of whom if you have heard the Story, it will shorten my Relation. *Aristogenes* having told him that he had heard it from *Antemora* herself, *Calomander* thus proceeded.

ADRASTES having been, in a manner compell'd, by the Clamours of the People, under-hand fomented by the *Italian* Agents, to give his Consent, against his Judgment, to the death of *Philarchus*, many well-meaning People, seeing that there was more regard shewed to the Laws, by such as were employ'd in the Administration, (as indeed the

Sentence againſt *Philarchus* was a ſufficient Scare-crow to others) now hoped that all things would run ſmoothly; and ſurely the King and the generality of the Kingdom, meant that it ſhould be ſo.

BUT there were ſome particular Perſons, who had farther Views than were known or ſuſpected, which they induſtriouſly conceal'd till a proper opportunity offer'd, and to the Amazement of all the World, they ſet the Kingdom in a flame.

ADRASTES, being a religious Prince, had the Honour of the Church very much at heart; for, bringing this to better effect, he applied his Mind to ſee the *Eccleſiaſtical Revenues* applied to their proper Uſes throughout his Dominions, and to eſtabliſh a glorious Uniformity in *Worſhip, Government and Diſcipline*, thro' all the ſeveral Provinces of his Kingdom: But, conſidering that in *Laconia* and *Meſſenia*, and the Provinces in their Neighbourhood, many of the principal Nobility had (under colour of *Reformation*) filled their hands with the ſacrilegious Spoils of the Church, and not only rifled Temples and Monafteries, conveying away their Treafures and rich Utenſils, but had likewiſe ſeiz'd upon much of the Church-Revenues, impropriated the Lands given to the Church, and had turn'd the very Tithes of the Clergy into Temporalties, and transferr'd them to their own Perſons and Families, the King foreſaw he ſhould have ſome difficulty to oblige thoſe Perſons to part with what they had no Right to; and therefore he made choice of ſome learned and able Divines to be Biſhops of thoſe Sees where the Impropriators lived, who ſhould, both by their publick Preaching, and private Converſation, convince thoſe Noblemen of the Sin of Sacrilege, and of the Defects in *Worſhip and Diſcipline* under which the Church labour'd, that ſo, being prepar'd for it, before-hand, they might yield

a ready Obedience to the King's Commands when he should send the Mandates for that purpose. But, however the Bishops might have Influence over the generality of the People, yet, with those who had rais'd their Fortunes upon the Ruins of the Church, neither could the Force of divine Reason, nor the Fear of divine Vengeance, prevail, to part with those sacred Morfels which seem'd so sweet to their rapacious Appetites: So that they were not asham'd to answer all the Arguments drawn from Scripture and Reason against their unjust Possession, with indecent Reproaches against those worthy Men as Cheats, who endeavour'd to gull Men out of their Estates by Cant and Hypocrisy. And, although Experience might have taught some of them, that the Curse of the Almighty attends the spoiling the Church, and that a secret Fire lurks in the Sticks robbed from the Altar, which consumes the Nests of those Cormorants who build them with such Materials, yet, so had Covetousness blinded them, that they could not read their Sin in their Punishment.

BUT whatever little Success this pious endeavour of the King to inform their Judgments, or incline their Wills, might have upon them, he found himself oblig'd in Conscience to do Justice to the Church; and therefore he made way, as far as the Law could allow, for ecclesiastical Persons *to sue for their Tithes, and other Revenues*, and for entering Processess against the *mala fide* Possessors of them. This touch'd some of the Nobility in the Apple of the Eye, and made them so mad, that nothing but the knowledge of their own Weakness, hinder'd them from Rebellion. But thinking that they would find few to embark with them in a Quarrel grounded entirely upon their private Interest, they were fain to dissemble their Rage, for fear of the Laws, and to lie by, till

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they could find a pretence of more universal Concern. And finding that the King intended to reform what was amiss in the Worship and Discipline of the Church, and to restore the Observation of some laudable Customs and Rites which their tumultuary Reformation had thrown aside as superstitious, altho' all Christians, from the very Times of the Apostles, had constantly observ'd them; they resolv'd to make that the Handle to foment the ill Humours which they saw diffus'd thro' the Country, in which they were notably assisted by the Agents from *Rome*. So that, as soon as *Adrastes* issued his Proclamation for the Observation of some solemn Festivals, kept by constant Tradition thro' the whole Christian World, and only disus'd in *Laconia* and *Messenia*, since the Mob-Reformation we spoke of; those Nobles spirited up a few ignorant Preachers to rail at this as an Attempt against the Reformation, and an Introduction of that Antichristian *Roman Yoke*, which neither they nor their Fathers were able to bear.

THIS was no sooner hinted to those Zealots, who, in truth, did not know what the true Controversy was between the Church of *Sicionia* and that of *Rome*, but they open'd full Mouth against the Bishops first, as those who had put the King upon those Measures, and, by degrees, against the King as a Favourer of the *Roman Tyranny*, which was, by degrees, to creep in upon them.

BUT, such stupid Fools as those Preachers were, had not Sense enough to have poison'd the People, if the Nobles on one hand, and *Zerivello's* Emissaries on the other, had not join'd to help them out; the former, by their underhand encouraging all the vile Pamphlets written by the latter, to poison the Minds of the People. For the *Romish Agents* being too wise not to see that the Design of *Adrastes*

in reducing his Northern Provinces to an Uniformity in Worship and Discipline with the other Parts of the Kingdom, was to destroy the *Romish* Interest in *Sicionia*, join'd heartily in opposing it; but, knowing that the People of those Provinces would take fire at the Name of *Rome*, (altho' they did not know what was truly meant by it;) and having a Dispensation to rail at their own *Patriarch*, as long as they were promoting his Interest behind the Curtain, they made no scruple of venting the most virulent Invectives against *Rome* to please the People; and, when they had once brought them by this Bait to listen to them, then they represented Conformity to what was requir'd by the King's Proclamation, *viz.* the Observation of the few Feasts and Fasts of the Church of *Sicionia*, (which, compar'd to those in the *Roman Kalendar*, are but a very inconsiderable Number) as one of the greatest Encroachments upon the Purity of the blessed Reformation, and a main point of *Antichristian Slavery*, and a Contrivance to bring the Church back to the *Roman Yoke*. And, as they had artfully conceal'd their own *Ordination* in the Church of *Rome*, they pass'd for gifted Men, and personated the Teachers of the Reformation, crying down all Orders in the Church as Limbs of the *Whore of Babylon*, and railing at *Uniformity in Worship*, as *stinting the Spirit*, which they blasphemously pretended to, whilst they vented the most wretched stuff, under the Name of Prayers, that ever enter'd into Madmen's Heads: And, having out-done the Phanticks themselves in their own Cant, (as indeed they were superior to them in every thing but Spite and Malice) they got the Advowfance of the Consciences of the Mob, by their preaching and venting the most notorious Lyes: So that the Lords, under-hand, encouraging those Wolves in Afs's Skins,
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let them trumpet up the People to Rebellion, whilst they secur'd them from Prosecution, till it was time openly to espouse their Cause, and avow themselves of their Party.

IT was an amazing thing, and what would stagger the Belief of Men of Sense and Piety, to see People who call'd themselves Christians, rebel against the Governors of the Church, for recommending and enjoining Days to be kept holy, for blessing God Almighty for the *Incaruation of Christ*, and for his *Resurrection* and *Ascension*, and branding that Practice with the false Names of *Will-Worship* and *Superstition*: And that the Priests of the Church of *Rome* should preach against the Observation of such Days, who had swallow'd Holy-days of their own making, for which there never was any Foundation either in Truth or common Reason, such as, the *Assumption* of the *Blessed Virgin*, her *immaculate Conception*, *Corpus Christi* Day, in honour of their novel Doctrine of *Transubstantiation*, and such like. That People should be so opposite to all Order and Decency, that because these great Holy-days mention'd, had, by the universal Practice of all Churches, been observ'd as Days of Rejoicing, they would make them Fasts. And, upon other Days, kept by immemorial Practice as Days of solemn Humiliation, such as *Holy-Week*, and especially *Good-Friday*, *Asb-Wednesday*, and some others, they would feast upon them, and indulge themselves; and this, out of a Principle of Religion, as if their Religion had taught them to act counter to all other Christians upon the face of the Earth, (as indeed they did,) feasting like Epicures upon the Anniversaries of Christ's Agony and Passion, and looking sour like Pharisees, and not allowing their Bellies common Necessaries of Life upon these Days kept in honour of his Nativ-
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vity and Rising from the Dead. Any one who observ'd their Behaviour upon those different Occasions, must have taken them for *Jews*, who were sorry for his Coming, and glad at his Suffering, but down in the mouth at his Exaltation.

BY the same Reasons, and as much in opposition to the Practice of God's Church in all Ages, those Saints set themselves to cry down all bodily Worship as Marks of the Beast. To pull off their Caps as they went into a Church, to bow the Knee at Prayers, or to stand up at Psalms or Hymns, became certain Signs of a reprobate Mind, and sure Mark of wanting Grace; and no Man was of the Godly who did not strut into the Place of publick Worship with his Head cover'd, and, without Ceremony clap down upon his Breech, and continue in that Posture for Hours together, unless, perhaps, the Preacher, by long-winded Nonsense and Blasphemy, made them fain to ease themselves by changing their Posture, out of Devotion to their own Bodies, altho' they had none to God.

YOU are, no doubt, surpriz'd at this Account, most worthy *Aristogenes*, but our poor Church and Kingdom felt the dismal Effects of it. For, no sooner had *Adrastes*, by his royal Edict, requir'd the things I have mention'd to be put in practice, but the Vulgar, (prompted by the secret Instigations of the Lords, who did not yet appear, and by the open Clamours of the Preachers, great part of whom were *Romish* Priests, of which some were detected here, and others boasted of their Service done their Church when they return'd to *Rome*;) The Vulgar, I say, crouded together in numbers, especially in *Sparta* and *Messene*, the chief Cities of the Northern Provinces; and in a barbarous manner, with such Arms as they had provided, which, as yet, were only Clubs and Stones, fell equally upon

upon ſuch as requir'd, and ſuch as yielded Obedience to the King's Mandates. And, when they who were entrusted with the Adminiſtration of the Government in thoſe Provinces, thought of calling ſome of the Rabble to account for their Insolence, the Grantees, ſeeing the Game thus ſtarted, came from behind the Scene, and openly abetted the Multitude, appearing upon the Stage as the *Demagogues* of the People, and loudly bellow'd at the Edicts publiſh'd, as encroaching upon the Chriſtian Liberty of the Subjects, and opening the Sluices of Superſtition, which, in a ſhort time, would grow to a Deluge to drown the Church; and they extolled the Madneſs and Fury of the ſenſeleſs Mob, as ſo many Inſtances of heroic Zeal for the Purity of Religion, and for the Glory of God.

AS the chief Incendiaries in this Combution, were they whoſe ſacrilegious Interests were like to be touch'd by the Order taken in theſe new Regulations, as they call'd them; ſo, as ſoon as they had, under-hand, ſpirited up the Mob, to proceed thus far, they were reſolv'd not to let them ſtop till they had ſecured their ill-gotten Plunder from the Danger which threatned them: And, as they looked upon the Biſhops and chief Paſtors of the Church, as thoſe who, both from a Principle of Conſcience and Interſt, were like to call them to account for their Depredations, they never thought themſelves ſecure till they could get rid of them. And therefore, having poſſeſs'd the Mob with ſtrong Apprehenſions of the Danger which they ſaid Religion was in by the King's Edicts; to which they pretended he was ſpirited up by the Biſhops, who had alienated his Mind from his loving Subjects, and from the Purity of the Reformation, they proceeded to rip up, with the utmoſt Malice and Severity, whatever private Faults could be found in the
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Persons of the Bishops, as well as Mistakes in the exercise of their Office; and putting the worst Face upon every thing, magnifying little Errors, and boldly inventing others, they brought them under a general Odium, and exasperated the inrag'd Multitude against them to that degree, that, without any Reverence to their sacred Character, or indeed to common Justice or Humanity, they rush'd upon them with violence, insulted their Persons, banish'd them from their Sees, rifled their Houses, and raz'd them to the Ground.

BUT, the Lords considering that it would not serve their Turn if others were substituted in their Places, nor could they keep what they possess'd unless the Succession was at an end: In order therefore to get rid of the whole Tribe at once, and to prevent the settling of others, they set up some fiery Zealots, (whose turbulent Spirits could never suffer them to live under Government) to declaim not only against the present Set of Bishops, and to vent all the Calumnies which Spite and Malice could furnish them with, but to preach down the *Episcopal Order* as Antichristian, and a mere human Invention, calculated to support the Pride and Ambition of the Clergy, and to carry on the Mystery of Iniquity: And therefore they said, *the Saints of God* ought to bend all their Force to *pull down* those strong Holds of Sin, contrary to *Christ's* Institution, and to reduce the Gospel Ministers to that Parity which our Saviour had appointed among them. To this end, they muster'd up all the Texts in the *New Testament* where Pride and Ambition are forbidden to the Clergy; and, misapplying some, and perverting others, made them speak what they were never intended to mean.

BY such Misrepresentations, and an hypocritical affected Humility, they brought the People to think that

that the whole Strefs of their Salvation lay upon extirpating the *Hierarchy*, Root and Branch, and setting up the new Model of Parity. And so they engag'd never to be quiet or obedient to the King's Orders till they obtain'd the Abolition of the one, and Establishment of the other: And, having gain'd that point, and having a Party in the other parts of the Kingdom, and (which they more confided in) having Friends in the Court, and about the King's own Person, with whom they kept a constant but secret Correspondence, their next step was to draw up a Petition in their own Names, and of all the Subjects of *Laconia* and *Messenia*, boldly urging his Majesty to recall his former Edicts, to which they said, they could not, *in Conscience*, yield Obedience. And farther, not mincing the matter, they demanded the *abolishing of Bishops*, and the whole ecclesiastical Hierarchy, and that he would establish the Government of the Church, at least in those Provinces, *in Parity of Gospel-Ministers*, according to God's Word.

ADRASTES being sensible of the Affront given to royal Authority by those insolent tumultuary Proceedings, and by the Outrages committed upon the Persons of the Bishops, refus'd to return any Answer to their Petition, till they should give up the Ringleaders of the Riots to answer for their Contempt of Authority, and the Breach of the Laws. This just Resentment in the King, the Demagogues improv'd into a new Scandal against the Bishops, as if they shut up the King's Ears from the just Complaints of his People; and therefore they clamour'd the more openly against them, and urged a Compliance with their Demands in a most insolent manner.

THO' Adraſtes found these ill Humours and Passions come to that height, that there was great dan-

danger in attempting the allaying them any other way than by Force; yet so fatally unwilling he was to engage in a civil War, that he rather chose to recede from his Resentment of the Wrongs and Insolences committed by them, and to suspend his Edicts till he should be able to summon a general Council of the Clergy, to whose Determination he would submit the Petition concerning the Government of the Church. But this was no way acceptable to the Petitioners, whose Affection to the sweet Church-Lands, which they were possess'd of, made them afraid of any lawful Convocation of the Clergy, where an equal Hearing, and mature Deliberation, could not fail to establish that Hierarchy which would destroy their Pretensions: And therefore they labour'd to infuse into the Heads of the Mob, that the King only meant to sooth them by fair Words till he might be able to divide them, and fortify the Party of the Bishops against them, or perhaps levy Forces to overpower them; and then he would charge them of High-Treason, and so they, who had taken their part only out of Compassion, should be involv'd in their Guilt, and lose their Lives and Estates for having rescu'd them out of the Hands of those full-fed aspiring Priests, who would have devour'd their Labours, and brought them under their Antichristian Dominion.

THESE Arguments, (which the *Romish* Agents were very busy to diffuse among the People, together with Lyes and Calumnies against the King and those who were truly loyal to him, whom they painted in the worst Colours,) prevail'd so with the infatuated People, that they were ready to go any lengths their Heads in the Conspiracy would require of them. And the *Romish* Agents being furnish'd from the *Vatican* with Arguments for Rebellion for the sake of *Mother Church*, easily applied them to

the Cause of God, which was the Cant of that time. And bellowing from the Pulpits loud Exclamations against the Government of the Church by Bishops, and shewing the Tyranny of their Jurisdiction, and railing against them as Limbs of the *Whore of Babylon*; (for they had a Dispensation by *Zerivello's* Scheme to abuse the *Patriarch of Rome*, and to preach him down in Appearance, that they might introduce his Dominion in Reality;) they soon proceed from the Mitre to the Crown; and, misapplying (as they had been bred to) all those Texts of Scripture which enjoin Obedience to the Commands of God, preferable to all other Considerations, those hellish Casuists persuaded them, that their opposing the Edicts of *Adraestes* was advancing the Interest of *King Jesus*; and since there was no way to evade the Force of the King's Commands, but by a superior Force, they easily brought them to consent to take Arms for *King Christ* against *King Adraestes*, which was the Design the disaffected Lords and the Emissaries from *Rome* had both at heart, but for different Reasons, and with different Views.

THUS having consulted their Friends in the South, and especially some who had but too much Interest at Court; and being assur'd of their Assistance, when a proper occasion offer'd, the Lords *Planodemus*, *Palmerinus*, and *Misarisistes*, took Arms, and openly appear'd in Rebellion: And having drawn an *Association*, which they explain'd differently, according to the different Humours of the several Persons they presented it to, they got some to sign it, who meant not so much harm, as they made them the Cat's Foot to do.

AS soon as they had got their Rabble together, they put an old Soldier at the head of it, who had been disoblig'd by *Adraestes*, for having been re-
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fus'd a Command he had set his Heart upon, altho' he had not done any service to his own Prince, having been engag'd in foreign Service, and learn'd the Art of War abroad.

THE King now thought it high time to humble the Pride of those Rebels, who had grown insolent (as some wise People about him had foreseen they would) by his Mildness and Unwillingness to use Severities. He therefore sent some Forces to disperse them: But, by what Infatuation it is not easy to determine, that Party (which was able to have made an end of the War at once, and to have destroy'd the Rebels, and so pluck'd up the Rebellion by the roots) being come within sight of the Rebels, retir'd without one Stroke, or without having been forced to it by any Motion of the Enemy.

THIS unaccountable step surpriz'd every body, but they were more astonish'd when the King, instead of pursuing his design of punishing the Rebels, admitted them to treat with him, without any acknowledgment of their Fault, and granted all that they had desir'd in their Petition, altho' every body knew it was contrary to his own Judgment, and that he was not forced to it by any necessity.

BUT this unreasonable Indulgence was the cause of his ruin: For, the Republican Party in the South, having occasion to converse with the Ring-leaders of the Rebels, during the Treaty, and finding them ready to join with them in all their Designs, they then laid the Plan of more Mischief than could be remedied, till they brought all into Anarchy and Confusion. For,

SOON after that, the King having been press'd by the Convention of States to make some Regulations, which he saw were not only derogatory to his Prerogative, but to the Dishonour of regal Dignity,

nity, and likewise against his Conscience, he found himself under a Necessity of refusing to comply with them, but did it in such a manner as made them the more insolent; and having seen the good Effects of the Presumption of the *Laconians* and *Messenians*, they took the same Method; and, being sure of their Assistance, after many Affronts and Indignities offer'd to *Adrastes*, they betake themselves to Arms, under the Conduct of *Amphitryo*, who, with no other visible Recommendation but an inveterate Malice to the Crown, and an inimitable Talent of Hypocrisy and Dissimulation, had rais'd himself by degrees, and thro' the several Offices among the disaffected Party, to the dignity of General.

IT will, with difficulty, be believ'd by Posterity, that in such a Kingdom as *Sicionia*; famous for Arts and Arms, in the most flourishing State, under the most religious Monarch that ever sat upon the Throne, a Handful of People should have had the Dexterity to have made the rest go mad all at once: and, contrary to what they saw and felt of Peace and Happiness, have made them devour and murder one another for fear of Want and Slavery: And, when the Church was in such a flourishing Condition, and the King and the Bishops both able and willing to have settled it above the Power of *Rome*, or even of Hell itself, by the Blessing of God; that a few Miscreants should have been able to have led the Nation into a Dance after them to destroy it, at the same time that the generality of the Nation was heartily devoted to it. And yet we liv'd to see all this: the *Church overturn'd*, the *Crown thrown to the ground*, our *King an Exile*, our *Laws despis'd*, our *Nation brought into Slavery by Upstarts*, and all this *our own Act and Deed*.

NO sooner had the Rebel pretended Patriots taken Arms, but they march to attack the King; who having, either thro' his own Aversion to blood, or thro' the Villany of some about him, (who, under colour of Zeal to his Service, betray'd him) been very unwilling to come to Extremities, was but ill prepar'd to receive them. Several Skirmishes past between them, with various Success; but, in all the Progress of the Civil War, the Rebels had this Advantage of the King, that their Councils, altho' trusted to many more than his needed to have been, yet they were always kept; whereas his were perpetually disclos'd: and the Rebels, when they had any advantage of him, still pursu'd it with Vigour; whereas, even after a Victory, the King lost all the Fruit of it, by following the Advice of some secret Knave, who led him into bad Measures, in order to undo him; and the Treason was never detected till it was too late.

I SHALL not trouble you with the Particulars of the War: It is a melancholly Subject, and not material to my design. It is sufficient for my Purpose to tell you, that the Success which Providence suffer'd them to have over the King, gave them such a Reputation, that they were courted by some, and fear'd by others. Those who had been Malecontents for not having their imagin'd Merit consider'd by the Ministry, join'd the Rebels, to be rewarded as Sufferers, for having been too virtuous to be prefer'd in such a corrupted Court. Those who had suffer'd real Injuries, join'd them to revenge, upon the King, the Passion and Violence, or, perhaps, only the Indiscretion of one of his Servants. They who wanted Merit or Interest to get them employ'd before, had nothing more to do now, but to rail against King and Bishops, and that was Recommendation to get foot-

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ing among the Rebels; so that the Rebel Army augmented every day. But the greatest Misfortune was, that many, who in their heart were well affected both to Church and Crown, being abus'd by the confident Assertions and impudent Lyes vented every day against both, being led away with a Prejudice of a design to bring them in bondage to *Rome*, went over to the Rebels, who, they thought, had no other Intention but to secure the true Religion, and the Liberty of free-born Subjects: Nor were they undeceiv'd till they had done so much Mischief that their late Repentance was of no service to the King, nor, for some time, of any advantage to their Country. And many of those late Penitents lost their Lives upon Gibbets and Scaffolds, for turning loyal after they had done the Rebels but too good service against their King and Country.

BUT, as Religion had been the Stale to cover their wicked Purposes, they thought it necessary to do something to amuse the People whom they had thus gulled into the breach of all the Commands of God, for his Glory. To this end they, by their own Authority, gave Commission to an Assembly of such Priests as had been the Trumpeters, or at least Favourers of Rebellion, to frame a new Model of Church-Government, which might agree with their Hydra in State-Affairs: For, having thrown off all Regard to Monarchy, they were resolv'd, that the Word of God should be made, by their Interpretation, to be as much against Subordination in the Church, as they had shew'd Aversion to obeying the King. But, it was not so easy to fall upon a Plan which would suit with all the Humours of the governing Party, who were of as different Principles as the Builders of *Babel* were of Languages.

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SOME were for a Parochial Jurisdiction, giving every Priest in his own Parish the full Power of Ecclesiastical Jurisdiction, without dependency on any other Church-Authority, except that of the People of his Parish, from whom he was to receive his Power. Others, believing this to be the ready way to all Heresies, Schisms, and monstrous Irregularities, disgraceful to the honour of the Priesthood, and ridiculous in common Sense, thus to make the Pastor subject to his Flock, to the direct Contradiction of the Apostle's Injunction, of *obeying those who are set over us in the Lord*: They therefore would have every Parish-Minister subject to a *National*, if not a *Provincial Synod*, and liable to give an Account to them for his Behaviour. Others again, thinking that this was bringing the People under too great Subjection to the Clergy, propos'd, that such a Number of Lay-men should be join'd with the Clergy, in all Acts of Discipline and Government. Thus, having once departed from the true Form of Government left by Christ and his Apostles, they were like to go to Logger-heads, what they should substitute in its place.

BUT, that it might not be said, that they could throw down and destroy the Church, and were not able to build it again, they at last agreed upon a *Linsey-Woolsey Government* of *Clero-laical* Frame; which, in imitation of the *Jewish Sanhedrim*, (of which they seem'd to be fonder, in many respects, than of the Institution of Christ) was to consist of *Levites* and People, after this manner:

EVERY ten Priests, whose Parishes lay contiguous to one another, with a like Number chosen out of the Laity, (as Tribunes of the People) should erect themselves into a Consistory, and meet every Month, to consult about the Affairs of their respective Congregations. This Consistory they

call'd *Decataxis*: Ten of these *Decataxes* was to make up a *Gerusia*, which was to consist of the Priests and Lay-Brothers of the ten inferior Consistories, and was to assemble twice a Year, and to have Jurisdiction over the others, as they over the single Parishes within their District. And then every *Decataxis*, thro' the whole Kingdom, should chuse out of their Number, two Priests and one Tribune of the People, who should, once every Year, assemble as a National Assembly, in one of the chief Cities, agreed upon; and this was to be the supreme Church-Judicature, from whence there could be no Appeal: This they call'd the *Synedrion*. In all these Assemblies, all Causes were determin'd by Plurality of Voices, and were brought from the several Parishes, first to the *Decataxis*; then, if there was occasion, they were remov'd to the *Gerusia*; and, if they were not determin'd there, the Dernier Resort was the *Synedrion*.

BUT, because it was thought that this new Model would have the greater Obligation upon Conscience, if it could be thought to be of divine Authority; therefore, there was not a Word or Syllable, in the Old or New Testament, which founded that way, or had the least Resemblance of that kind of Government, altho' the first Part of it should be taken from *Genesis*, and tack'd to the latter Part of it, out of the *Apocalypse*, but what was wire-drawn to support their new Scheme: And they made no scruple to couple St. *John's* Angels, and *Moses's* seventy Elders, to be Types of their Priests and Lay-Elders. And being thus dubb'd a divine Institution, it requir'd to be submitted to, as to the *Sceptre of CHRIST*; altho' the Records of the Church, from the beginning, shew her to have been a Stranger to this sort of *Clero-laical* Government; and therefore it was, by some, call'd, *The Leopard Court*,

Court, and by others, *The Flea-bitten Body*, and a *Plough* where an *Ox* and an *Ass* were coupled together. But, however that was, it became a formidable Consistory; and, if it sometimes punish'd Vice, it was often an *Inquisition* to punish Virtue too: For, if they punish'd *Adultery* and *Fornication* with *Whips*, they scourg'd *Loyalty* with *Scorpions*: And, if a Man was censur'd, by a Fine of a small Value, for *Drunkenness* upon ordinary occasions, he that would entertain his Friends cheerfully, without Excess, upon *Christmas-Day*, or would be so wicked as *to drink the King's Health*, with any kind of Solemnity, was oblig'd to a Penance more than ordinary, and paid soundly to the Church-Treasurer, to save his Estate, if he had one. And their Power was so great, and their Censure so severe, that the most considerable People of the Kingdom were afraid of them. But this I must do them Justice in, that, altho' most of them had no Authority to be Priests, as having never had any *lawful Mission*, and those who were lawfully ordain'd, had forfeited their Orders, by *renouncing the Authority of the Bishops*, from whom they had them: And, altho' all the Authority and Jurisdiction they exercis'd, was founded upon *Usurpation* and *Rebellion*, (and, as such, I renounce the whole Set) yet, (bating the Excesses I have mention'd) they shame the negligence of our present Church-Governours; who with better Authority, and Laws better founded, are more remiss in their Duty, than the *Synedrion* was. *I wish we had their Zeal, or they our Truth.*

BUT, altho' our Saints of this godly Reformation, pretended to throw out the Episcopal Hierarchy as tyrannical, and an Encroachment upon Christian Liberty; it was quickly seen, that the Members of the *Synedrion* took more upon them

than ever the Bishops pretended to. For, as the Success, of the War, on the Rebel side, gave them the greater Power and Force, they began to usurp, even upon their Creators; and claim'd a spiritual Sovereignty over those who had rais'd them. And not confining themselves within the bounds of ecclesiastical Jurisdiction, in imitation of their elder Brother of *Rome*, (from whom, as I have said, they deriv'd their Arguments for rebelling, both against Kings and Bishops) under colour of promoting *the Kingdom of Christ*, they would needs govern the Kingdom of *Sicionia*, and give Laws to Councils of State and Armies: would prescribe Rules for Peace and War; threatening with their Censures, not only private Persons, but those who had made themselves Magistrates. But still their greatest Malice and Spire was exercis'd against those who were but suspected of Loyalty to the King. Nor was it sufficient to be quiet, and to take neither side; for, whoever was not active in the Rebellion, altho' he did nothing against it, was as guilty, and liable to their *Anathema's*, as those who were in Arms for *Adrastes*. And he who would not, by a solemn Oath, renounce the King's Right and Title to the Crown, and swear to oppose him and all his Adherents, in any Attempt to recover his Authority; found no Mercy with these Inquisitors. And thus were many, both Priests and Gentlemen of Estates, harraisd and plunder'd by those godly Reformers.

IN the mean time the War went on in the Field; and *Amphitryo*, who saw how necessary these spiritual Tyrants were to him, for some time cajol'd them, and supported their Extravagance. And they, on the other hand, extol'd his Management, and made blasphemous Prayers and Thankgivings for his Victory and Success: And made that very
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Success an Argument of God Almighty's Approbation of the Rebellion; as if all the Wickedness done in the World were not permitted by him, for Reasons best known to his infinite Wisdom.

THE King had us'd all Methods in his power, first to prevent, and afterwards to stop the Effusion of Blood. He had made Concessions, more than wise or good Subjects could have desir'd: But whether it was, that the Ringleaders in the Rebellion had gone so far, that they could never think themselves safe by any Act of Grace; or whether it was an Infatuation from Heaven, to punish this Nation for abusing the Blessings of Peace and Plenty to Riot and Luxury; or whatever other Judgment hung over our Heads, I shall not pretend to determine. But whatever Proposals the King made for an Accommodation, were exclaim'd against by the *Synedrions*, by writing, and from the Pulpit, as not satisfactory, or as feign'd; and, because they knew well that he was in Conscience an Enemy to their Discipline, and had baffl'd the best of their Teachers in point of Argument; they press'd him to swear, that he would maintain the *Synedrion*, as the only Government appointed by Christ in the Church; and that Episcopacy was unlawful and antichristian. And, because he refus'd (as they foresaw he would) to take such a false Oath, they cry'd him down in their Harangues and Lampoons, as a malignant Enemy to the Cause of Christ.

BUT, you may justly wonder, that in such a powerful Nation as ours, it was not in the King's power to crush such a Cockatrice in the Shell. It is true, that might have been done; and many blam'd *Adrastus* for want of Vigour at first. But whoever considers the closeness of the Cabal against him, their Art and Cunning in hiding their Design, and bringing People to promote it; who, had they

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been let into the Secret, before they were made Offenders, would have dy'd rather than have engag'd with them. And, at the same time, if we look into the King's Councils, and see him betray'd by some whom he trusted most; not supported in vigorous Counsel by such as were faithful, but wanted Courage; oblig'd to vary his Measures, sometimes by false Intelligence, and at other times by Necessity: And, the most fatal Mischief of all, was his giving up his own excellent Understanding, (by a fatal Modesty and Diffidence of his own Judgment) to the worse Opinion of those about him: I say, whoever considers these things, will have the less cause to wonder at what happen'd.

BUT you are not to imagine, that, in this Madness of the People, the King was intirely deserted. No, his Court and Army was full of the ancient Nobility, and People of the best Sense and greatest Fortunes in *Sicionia*; whereas his Enemies, except a very few of the first movers of the Rebellion, were a Nest of Mechanicks and obscure Fellows: Their General himself being one, who, in all Probability, would never have been heard of but for the Rebellion. But one thing is not to be omitted, That the City of *Sicion*, where the Kings us'd to have their Residence before the War broke out, contributed more to the Rebellion than half the Nation together. For, it being the Bank of the Kingdom, and being early poison'd by the Demagogues of the Party; was brought, without knowing what they were about, to do all their dirty Work; and, by buzzing in their Ears some cant Words, they led them even to insult the King at the Gates of his Palace, and to furnish them with Money and Men to distress him in the Field.

BUT, I shall tire you with this ungrateful Scene. Let it then suffice, That, in such a bad Cause, never
had

had a Set of rascally People such surprizing Success. Many Battles, or rather Skirmishes, were fought, in which, on the King's side, much of the best Blood of the Kingdom was shed, in exchange for a Pack of Coblers and Weavers, who fell on the other. Till at last, being overpower'd by Numbers, and finding it impracticable to continue the War, he would no longer expose the brave Nobility to inevitable Ruin; but commanding them to make the best Terms they could for themselves, he put himself in a Disguise, and wandring thro' Woods and Deserts, by good Providence he got to the Sea-side; and a trusty Loyalist having hir'd a small Ship for him, he embark'd, and landed safely in *Sicily*, whither he had sent the Princess *Celenia*, under the Conduct of *Antemora*, some time before: where we shall leave them for this Night, it being now time to refresh ourselves, after this long Recital of a melancholly Story. Thus *Aristogenes*, *Achates*, and *Calomander* return'd to the House to Supper, and soon after to Bed.

The End of the First Volume.



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